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Foreword

The first and most important section of the tenth volume of Miscellanées d'ancient arabe is devoted to the publication of the s e c o n d panel of the onomastic lists of J. Balaq Janûb (south of Mârib), Ja 2849 c-f, based on my decipherment of the inscriptions from the boulder itself. The introduction, however, has very unfortunately to denounce some other examples of the kind of distorted and partisan studies which, alas, have become so prevalent in the past.

The second, third, fourth, fifth and sixth sections of this publication bring to light more examples of the same general attitude concerning Ga 70 a, Ja 544-547, 576/2 and 11, 2147, and the Sabaean texts of al-Ḥazâ-ʾin.

Washington, November 7, 1979.

The second panel of the onomastic lists of J. Balaq Janûb (south of Mârib): Ja 2849 c-f.

It was on Sunday, February 2, 1975, that Muḥammad Šejmân, a former worker during the excavations at Maḥram Bilqîs by The American Foundation for the Study of Man and the owner of the inscribed tombstone Ja 2833 (1), guided me to a place atop J. Balaq Janûb (south of Mârib), where I recognized the two famous onomastic lists containing many mukarrib names in chronological order. During the preceding years, these lists had been sought eagerly by several scholars. But their efforts had gone unrewarded because E. Glaser, who brought their paper squeezes back to Europe, did not know exactly where the squeezes had been made, but the idea that the texts might be in the vicinity of Ṣirwâḥ in ʾArḥab prevailed (2). Therefore, I could hardly have imagined that my former co-worker was leading me to those lists only 20 minutes on foot from the plain of Mârib. The news of the rediscovery spread rapidly in and around Mârib and Ṣanʿâʾ, and during the following months several tourists, spurred by the news, went to Mârib to look at the texts.

The first group, Ja 2848 a-aw (3), "is engraved on a section of the flat surface of the rocky mountain which is slightly sloping down southeastward and borders the northern side of a ravine oriented east-west" (4).

The second group is to be found "on a large boulder almost contiguous to the western side of the first series, and is composed of two groups of texts, viz. [Ja 2849] a-b [5] ... on the upper side of the boulder, which is slanting southeastward, and the other texts on the northern side of the boulder; this side is about 55° aslant toward the ground. Because of some unexpected difficulties for which I was unprepared and which could not be overcome during my visit [I was scheduled to return to Ṣanʿâʾ early the next morning], the documentation on the second series now at my disposal is not good enough to allow their publication at the present time" (4).

Upon my return to J. Balaq Janûb on Thursday January 8, 1976, I first took the photographs of the sections missing in my photographic documentation of Ja 2848 a-aw (6) and, then, I devoted the balance of the day, from 10:00 a.m. till 3:58 p.m. (7), to check and complete my previous reading of the second panel as well as to take more photographs of the inscriptions.

A - Ch. Robin's description.

Ch. Robin was one of those who hasted to Mârib in order to look at the texts (8).

1 - It is inaccurate to state, as he does, that the two groups of inscriptions are engraved on "trois rochers" (pp. 181 and 182). The first group is engraved on the flat, very irregular surface of the massif with a crack going across the engraved surface.

2 - The second panel is not engraved "sur une tranche verticale" (p. 182) of the boulder.

3 - The author states that "on trouve répartis en trois groupes d'articles le panneau des inscriptions Gl 1703, etc." At first sight, an expression, such as "le panneau des inscriptions Gl 1703, etc.," normally refers to the panel shown on pl. 2 of JaLOS. This understanding is confirmed by the fact that H. von Wissmann's studies (cf. below) never allude to the group of the three texts Ja 2849 c-e in the upper right corner and which have never before been considered as a part of the onomastic lists proper. It is thus my understanding that Ch. Robin did not see these three inscriptions.

4 - The author speaks of this "lieu de culte." This statement is borrowed from J. Pirenne's understanding of the general location (cf. below).

5 - The author refers to a great number of "petits monticules de pierres de forme circulaire, qui pourraient être des tombes" (p. 182). Such an opinion comes from the still commonly accepted understanding that a cairn is a tomb. The author's scruple of conditionally formulating his opinion remains unexplained. The cairns average 1.25 - 1.50 m in diameter and about 0.80 cm - 1.20 m in height; such cairns might conceivably be tombs of dolls. In fact, they are of the same nature as the Saf cairns (9).

6 - Finally, the author informs his reader that he has "relevé quelques graffites" before reaching the flat top of the mountain. "Relever" does not necessarily imply that he copied them from the rock. Contrary to his habit of giving the symbol "Robin/..." to his texts, the author does not ascribe any symbol to these "quelques graffites" the number of which remains unspecified, probably because they are ... only graffiti (10). They were published as Ja 2842-2847 (11), and the three texts Ja 2846-2847 are rock inscriptions and not graffiti. But, it is difficult to figure out what the author exactly means by "graffites" because Ja 2848 h and aw are true "graffites;" yet they are counted among his "textes" by the author.

B - J. Pirenne's interpretation of the site.

J. Pirenne wasted no time to speak her mind on the onomastic lists in an apparent move to set the pace to her followers as to the general understanding of the lists, which they should have.

1 - PiRAP declares that Ja 2848 and 2849 "commémorent, en fait, des sacrifices pour obtenir la pluie. Et ceux-ci devaient être pratiqués dans le cirque, au coeur des rochers" (p. 179, where the author erroneously dates my redisco-

very of the onomastic lists "en 1974"). To call "le cirque" a place where "peuvent aisément se tenir, à l'ombre, une dizaine de personnes" (cf. l.c.) is a semantic abuse. Furthermore, the author gets the idea of "sacrifice" from rsw on the basis of Ar riswat "bribe, a means of attaining that which one wants, by bribery" (12), and the idea of "pour obtenir la pluie" from the fact that the pericope ywm/rsw/ʿttr is normally followed by wsqy/ʿttr. In no text, however, is there any indication that rsw was aimed at causing the act of sqy/ʿttr. That there was some temporal contemporaneity between the realities of the two pericopes is certain because of the phrasaeology itself. But, rsw cannot in any way be a simple act, the nature of which is being of short duration, or "l'offrande riswat" = "un sacrifice pour la pluie," as claimed by PiRAR (p. 180). Several texts prove both statements conclusively; e.g., Ja 2848 w/2-3 (13):

—→	ywm/sqy/ʿttr/sbʾ/hrf/wdt	2	when ʿAttar has irrigated Sabaʾ, the autumn- and spring-crop,
←—	ʾ/brswthw/ -	3	during his priestly ministry, -

The text can hardly be clearer than it is: the act of sqy/ʿttr lasted several months, viz. during two entire seasons of the year, separated from each other by a third one. A sacrifice does not last for months and is never repeated once its purpose is achieved. The preposition b is not synonymous of bʿd. The value of the prepositions, however, is hardly respected by PiRAR (p. 180), who translates bn/kl/ʾbythw as "pour toutes ses maisonnées," as if bn were l.

Ja 2848 ad/1-2 (14) is even more expressive:

←—	-/ywm/sqy/ʿttr/sbʾ[ʾ/h]	1	-, when ʿAttar has irrigated Sab[aʾ, the autumn-]
—→	[rf/w]dtʾ/wbrswthw/ -	2	[and] spring-crop and [ALSO] during his priestly ministry, -

The text refers to the irrigation granted by ʿAttar both outside and during the author's priestly ministry.

Conversely, rsw of Ja 2848 an (15) is NOT connected with sqy/ʿttr because this pericope does not exist in the text. The claim that this pericope should be understood in the text would prove nothing but its author's aprioristic generalization of the material at the expense of the inscriptions.

2 - When dealing with the stereotyped pericope found in Ja 2848 a-w, PiRAR (cf. l.c.) limits herself to quoting and discussing LuELS's translation and to presenting a single objection against the latter's interpretation of the series as mentioning eponyms, without the slightest reference to JaLOS and JaSOL, and especially the first where LuELS's theory on the eponyms is rejected (pp. 137-141). Consequently, J. Pirenne had studied the texts before writing the statements mentioned above, in 1. Therefore, her cynicism is manifest since she simply sweeps under the rug the capital objection pointed out above, which is as self-evident as the texts themselves.

3 - PiRAR states (p. 181) that what "un tel acte de religion" makes one think of, "c'est aux Gikuyu du Kenya" !!! Such a strange reasoning is matched by A.F.

L. Beeston's reference to some facts about "the kings of Ruanda" in connection with the SA royal titulature (16).

4 - In an attempt to maintain her palaeographical system based on her theory of the dependence of the SA alphabet from the Greek alphabet, which I have opposed from the very start (17), PiRAR states that the inscriptions of the two groups "sont, pour la plupart, antérieures au style monumental; les plus récentes peuvent se dater du Ve et IVe siècles avant notre ère" (p. 179). No detail is regrettably available on the identity of "les plus récentes" or the reason for excluding "la plupart" from the monumental alphabet, and their exclusion from the monumental alphabet is another proof - if at all needed - of J. Pirenne's professional dishonesty. The truth of the matter is that all those texts, including Ja 2848 h and aw (cf. above), which are cursive graffiti, actually belong to the monumental alphabet.

C - H. von Wissmann's studies.

The most recent studies of the texts of the second group is from H. von Wissmann's rather short WiMSM triptych in 1976 which is repeated and enlarged in WiGS (18) triptych in 1977; the figure of p. 38 in the first is identical with figure 9 (facing p. 37) in the second.

1 - The 1976 WiMSM triptych.

As far as the reading of the texts is concerned, the study (pp. 38-39) introduces several improvements (e.g., the end of f/6a and the beginning of f/12a), but also several errors (e.g., the beginning of f/10 and the end of f/13a). Furthermore, it also introduces other errors, such as his understanding both of hškm as a noun, and of the whole pedigree as being "von dū-Šaqrān dū Halīl").

The bottom of p. 39 acknowledges that the author received Ch. Robin's photographs, and a single remark mentions that the mukarrib's name in f/3 is ykrbmlk.

The third volet of his triptych (pp. 51-54) is most important because it is based on the photographic documentation put at his disposal by an act of an admirably disinterested generosity.

a - The figures 12a and b (p. 52) are poorly and carelessly drawn; many details are exaggerated or misrepresented (e.g., the upper half of ʾ in f/14a; none of the d's is composed of an isosceles trapezoid, but instead of a triangle; the end of f/13a is missing; the second name of f/12 is erroneous; and the last l of dhll of f/20a should be above the bottom line of the three other letters).

b - The author's list of corrections (p. 51) must be amended on several places.

(1) Both "...wn" in f/8 and "[ʿM]KRB" in f/12 are erroneous;
(2) the statement of "ein Schreibenfehler des Steinmetzen in Z. 10 [= f/10a], dmwd statt mwd" is wrong. Were it correct, there would not be any word divider between yhqm and mwd, and the two bars uniting the word divider and the vertical bar of the following m are two cavities in the

rock, as is the long stroke uniting the lower half of m of yhqm with the following word divider, the one immediately preceding mwd.

c - The end of f/13a is missing.

d - The description of f/14a-23a mentions three individuals only, viz. hyt^{c}-^{o}l of f/14a, ^{c}mkrb of f/17a, and smhkrb of f/21a, but it eliminates two others, viz. ^{o}lkrb of f/15a, and ns^{o}krb of f/19a. As a consequence of his telescoping, the author erroneously states that ^{c}mkrb of f/14a was "mwd von Yada^{c}-^{o}l u. Yata^{c}^{o}amar;" this quotation is f/20a, viz. the second line of the identity card of ns^{o}krb of f/19a.

2 - The 1977 WIGS triptych.

For the first volet (pp. 35-44), cf. my remarks on the 1976 triptych. A novelty introduced here is the author's study of "Gl 1704+1710" (p. 40, and a drawing of the pedigree). Although JaSOL is mentioned at the end of note 74 (p. 41, where "S. 37" must be corrected to "S. 372-374"), the author does not seem to have noticed that his drawing is much less complete and less accurate than mine (cf. pl. 1) which further utilizes the squeeze A 591b.

The second volet is the small drawing of fig. 10 (p. 38) made "nach den 1975 aufgenommen Photos." The drawing is poorly and carelessly made. Another drawing of the same contents, f/19a-21a, also based on the photographs received by the author from his most disinterested benefactor, had already been published in the first triptych, p. 52, a section of fig. 12a, but this reference is wanting in the caption of the second drawing, as if the author himself did not know. Even a very casual glance at the two drawings is more than enough to demonstrate the author's care in analyzing and drawing the letter forms. The two drawings are completely different from each other; note in particular not only the distorted upper bar of k of ^{c}mkrb in f/19a and especially of smhkrb of f/21a, compared with the straight line of the first drawing, and also the two triangles isolated from each other in m of yt^{c}^{o}mr of f/21a in the first drawing, which are replaced by an open letter, and neither forms are correct.

The third volet is offered on pp. 179-183 and contains the author's complete reading of f/6a-23a (pp. 180-181) and a summary of the contents of f/1-18. Beside minor errors (e.g., the absence of the word divider at the end of f/6a and 18a, and after yd^{c}^{o}l of f/20a); beside the erroneous repetition of "dmwd" in f/10a, and the inexistent "dhll" at the end of f/21a, there are still fourteen letters missing in f/11a-14a, the reading of f/10-12 contains lacunae and errors, and the second personal names of the mukarribs of f/7-8 are either misunderstood (cf. already above) or misread; finally, the captions "Vater" and "Sohn" must be inverted in the two lists of p. 181.

H. von Wissmann's plan to release his studies as he did is most regrettable as well as most unjustifiable. The courageous decision should have been taken to scrap the study written before receiving the direct photographs as soon as they had been received or even as soon as he was informed that the photographs would be put at his disposal (19). Indeed, the reader's task is painful to the utmost; he has to waste a lot of time compiling the statements

printed on different pages and is often unable to know the author's last opinion on many questions. Furthermore, the presence of the second volet in each triptych combined with the fact that many questions were apparently studied at different occasions leads to contradictory statements. Two examples suffice here.

In the first volet of the second triptych, WiGS, p. 42, the reader finds the following important statements:

"Vor allem aber beachte man, dass in Gl 1710 zwei N spitzwinkling sind und zwei M 'offen'.. Auch in Gl 1706d ist der Schaft des H spitzwinkling. Die Spitzwinkligkeit des N und des Henkels des ʾAlif und des Schaftes des H sind neben dem 'offenen' M die wichtigsten Kennzeichen der grossen auf II folgenden paläographischen Stufe, die hier Stufe III genannt werden soll."

Gl 1706 d and 1710 are f/17a-18a and 19a-23a, respectively.

On fig. 11, p. 40 (two pages before the statements; drawing made from E. Glaser squeezes):
the central bar of the only h (f/18a) is horizontal, contrary to the statements;
the central bar of the two n's (f/19a and 21a) is aslant, as stated;
the two m's (f/19a and 20a) are open, as stated.

On fig. 10, p. 38 (four pages before the statements; drawings of f/19a-21a based on the direct photographs; cf. already some remarks above, pp. 5-6):
the central bar of the two n's is horizontal, contrary to the statements;
the two m's are open, as stated.

On fig. 12a, p. 52 of WiMSM (drawing based on the direct photographs):
the central bar of h (f/18a) is horizontal, contrary to the statements;
the central bar of the two n's (f/19a and 21a) is horizontal, contrary to the statements;
the first m (f/19a) is closed, contrary to the statements;
the second m (f/20a) is closed, contrary to the statements; it is composed of two triangles separated from each other.

D - The drawing of Ja 2849 c-f.

I chose to draw the whole panel on the basis of the photographs of the E. Glaser squeezes (20) (cf. pl. 1) because of the practical impossibility of tracing all letters, and especially those of f/6a-23a, from direct photographs: the engraved surface is so rough and so bumped that the angle at which a photograph is taken somewhat distorts the shape of the letters. What may look aslant on one photograph may look straight on another one, and vice versa. Furthermore, the numerous bumps, holes and asperities interfered with the work of the engravers. For instance, in the case of ʾ of nsʾkrb of f/19a, had the engraver decided to cut the upper bar of the letter vertically, he would have had to cut through a small lump of the rock; so he apparently changed his mind to avoid the lump, and he cut the bar slightly aslant. Such small differences between identical letters must not be given the palaeographical importance they might other-

wise have had they been engraved on a flattened surface; viz. the analysis of a letter form must eventually reckon not only with the angular relation of the surface with the axis of the lens of the camera, but also with the roughness of the spot where the letter is engraved.

The tracing of the panel indicates the location of many unreadable letters on the E. Glaser squeezes; it also shows the sections not covered by the squeezes and in particular the space between texts c-e and text f. This is the reason why texts c-e could not in the past have been connected with the main group: no squeeze identified so far showing the right section of f/1-5 and the left part of text d, it was materially impossible to know that the complex c-e was a part of the whole panel. Furthermore, the use of thirteen squeezes of the E. Glaser collection, viz. A 587, 588, 590a, b, c, 591a, b, 592, 593, 594, 595, 596, 597 and 598 (21), makes it possible for the reader to assemble himself the photographs of the squeezes published in LuEIS's pioneer work.

E - General presentation of Ja 2849 c-f.

1 - Palaeography.

If one keeps in mind that as many as twenty-five engravers might have been involved in the cutting of the complex Ja 2849 c-f according to the hypothesis that the engraver hired by an individual could easily have been different from the worker retained by his brother, then the palaeographical unity of f/1-8 is truly remarkable. After that, however, two different styles are being used. The first style in f/9-13 and 6a-18a shows letters wider than before.

The second style in f/14-18 and 19a-23a reverses to the style of f/1-8 but with letters taller than in the latter.

It is interesting to note that the palaeographical evolution is not perfectly paralleled in the two branches of the descendants of ʾbydᶜ of f/6.

Finally, a noteworthy palaeographical feature is offered by f/16a where the upper half of h comprises a well-rounded circle, while the same part of h is a topless isosceles triangle set on the left extremity of the central horizontal bar.

2 - The E. Glaser squeezes.

a - The improvements introduced by H. von Wissmann's publications based on his benefactor's photographs of the originals are completed and sometimes disproved by my study which presents the result of my deciphering of the inscriptions from the boulder itself, which was later checked against my photographs.

(1) The squeezes A 587, 588 and 594, which were correctly assembled by JaSOL, pl. 1, form the upper right section of the panel with Ja 2849 c-e which are now complete. My drawing makes obvious the reason why the squeezes had not previously been connected with the other sections of the panel (cf. above).

(2) The squeezes A 591a, b and 597, which were rightly reunited in JaSOL, pl. 1, are the bottom left of the main section.

(3) The squeezes A 593 and 596, which were properly set together in JaSOL, pl. 2, take their place at the bottom right of the main section.

(4) According to the reading of f/10-12, the pedigree of ʾbydʿ of f/6 is composed of two branches of six generations each, issued respectively from yhqm of f/6a and ʾbʾmr of f/7, and only the last two generations of each branch - with the exception of ʿmsfq of f/11 - belong to the clan Šaqrân, a division of the tribe Halil. This is the record of the birth of the clan Šaqrân.

b - The correspondance with the E. Glasers numbers may be presented as follows.

Text c/1-2, left section = Gl 1707a (cf. JaSOL, pp. 374-375);
/3-4 = Gl 1707aa (cf. l.c., pp. 375-376);
/5-6 = Gl 1701b (cf. l.c., pp. 370-371).

Text d, right section = Gl 1707b (cf. l.c., p. 375).

Text e/1-2 = Gl 1701 a/1-2 (cf. l.c., pp. 369-370);
/3 = Gl 1701 a/3 + 1701 aa (cf. l.c., p. 371).

Text f/1-12 = Gl 1703 (cf. JaLOS, pp. 127-128);
/13-15 = Gl 1706/5-7 (cf. l.c., pp. 131-133);
/16-18 = Gl 1709 (cf. l.c., pp. 133-134);
} cf. WiGS's summary of f/1-18 on p. 181, and WiMSM's facsimile of f/12-18 on p. 52, fig 12b.

/6a-8a = Gl 1705 a (cf. l.c., pp. 129-130);
/9a-11a = Gl 1705 b (cf. l.c., pp. 130-131);
/12a-13a = Gl 1711 (cf. l.c., pp. 134-135);
/14a-15a-b = Gl 1706/1-2 (cf. l.c., pp. 131-132) = 1704 a/1-2 (cf. JaSOL, pp. 372-374);
/16a = Gl 1704 a/3 (cf. l.c., p. 372);
/17a-23a = Gl 1704 b (cf. l.c., pp. 372-374);
19a-20a = 1704 b/3-4 = 1710a;
21a-23a = 1704 b/5-6 = 1710b.
} cf. WiGS's transliteration on pp. 180-181; WiGS's drawing of f/19a-21a on p. 38, fig. 10; WiMSM's drawing of f/13a-23a on p. 52, fig. 12a.

3 - A section still missing.

At least a third panel or group of texts containing onomastic lists still remains to be rediscovered.

The following texts,
Gl 1762 and 1763 on A 645 (cf. JaSOL, pp. 379-380 and pl. 2);
Gl 1734a, b, c, aa (22) on A 647 (cf. l.c., pp. 381-383 and pl. 2); and
Gl 1772 on A 654 (cf. l.c., pp. 384-385 and pl. 2)
are still unaccounted for, as well as Gl 1719+1717+1718 (23) on A 606+605+604, and Gl 1743 on A 630+629+631 (cf. l.c., pp. 376-378 and pl. 2).

4 - Description of Ja 2849 c-f.

The main part of the second panel of the onomastic lists comprises twelve generations of ʾbydʿ's direct descendants, Ja 2848 f, and with the exception of yhqm (l. 3), all of them bear the title of mwd "friend of" one, two or three mukarribs. The exact function of the mwd still remains unknown; it may well be that of the confident of the ruler with (most probably) or without any administrative and/or political power. The second part of the panel contains three texts, Ja 2849 c-e. Neither the first series, Ja 2848 a-aw, nor the second one, Ja 2849 a-f, are aimed at giving the genealogy of the mukarribs listed therein and/or their succession order.

In pl. 2-4, the name of each individual author is followed by the name or names of mukarribs between parentheses. Pl. 2 is limited to ʾbydʿ's pedigree, and pl. 3-4 present the family trees of Ja 2849 c-e, the texts of the first panel mentioning mukarribs, viz. Ja 2848 d,l,n,w,x,z,ad, ah, aj, ak, ax, and Gl 1719+1717+1718, all of them arranged according to ʾbydʿ's family tree.

5 - Chronological study of Gl 1561, 1719+1717+1718, and Ja 2848 d, l, n, w,x,z,ad, ah, aj, ak and ax.

The starting point is the apparently perfect parallel between Ja 2849 f/16, 21a (the 12th generation of the second series) and Ja 2848 ax (first series): each of the three authors, wddʾl, smhkrb and ʿmšfq, was mwd of the same three mukarribs listed in the very same order, ydʿʾl, ytʿʾmr and krbʾl; and the first two mukarribs are also listed in the very same order by nšʾkrb of Ja 2849 f/19a of the very same 12th generation. Then, ytʿm of Ja 2848 aj/2, the grandfather of the above-mentioned ʿmšfq, belongs to ʾbydʿ's 10th generation and he was mwd of the krbʾl listed also in Ja 2849 f/15b. Since the location of Ja 2848 ax and aj are known in the complex of the first panel, the chronological order of the other texts of the first series is fixed on the basis of the evaluation of the location of each of them.

Ja 2848 ak, immediately below Ja 2848 aj, contains a pedigree composed of two generations; ʾbkrb/syln; mwd of krbʾl, is one generation after ʿmkrb of Ja 2848 aj/3, and this krbʾl may be identified with his homonym of Ja 2849 f/16, 21a and Ja 2848 ax.

Ja 2848 ad is immediately above Ja 2848 aj, and hytʿʾl of the first text could belong to the same generation as mytʿm of the second. This opinion is based on the fact that two out the three mukarribs listed in Ja 2848 ad/2 are also found in Ja 2849 f/9 and 12a. The main conclusion is that during the 9th generation of ʾbydʿ four mukarribs are known, viz. ytʿʾmr, krbʾl, smhʿly and dmrʿly.

Ja 2848 ah may be considered as contemporary of Ja 2848 aj/1 because it is engraved at the same level; then, ʾbydʿ's 9th generation would have known five mukarribs, viz. the four listed just above and smhʿly/drḥ, drḥ being added to distinguish its bearer from the other smhʿly.

Between Ja 2848 ad and z there is one line with texts aa and ab which

mention two unrelated individuals apparently living during the same generation, ʾbydᶜ's 7th, which is that of ʾlkrb of Ja 2848 ad/1. Therefore, krbsmᶜ/drhn of Ja 2848 z/3 belongs to ʾbydᶜ's 6th generation with a mukarrib of the name of smhᶜly.

The identification of the mukarribs listed in Ja 2848 d (smhᶜly), l (krbʾl and smhᶜly), n (smhᶜly, ytᶜʾmr and dmrᶜly) and w (ytᶜʾmr) is very difficult to establish at the present time because of the following reasons. Ja 2848 z is the chronological list of eleven persons, each of whom is bkr/sbʾn "first-born of Sabaʾân," and the last one, krbsmᶜ/drhn, was mwd/smhᶜly. The eleven names are not listed as forming a family tree and, therefore, they do not represent eleven generations. Furthermore, everything on the title bkr "first-born of," remains unknown except for two facts, viz. the title could be borne only by one individual at a time and seems to have involved the authority on a tribe, such as in Ja 2848 y.

This text makes it clear that yhqm/bn/wddʾl and his six direct descendants were each bkr/hll, but it cannot prove that the bkr function was for life. It is manifest, in my opinion, that the kbrhmw mentioned in relation with each of those seven individuals refers to the kabîr of Halil as such; but more than one person could successively have been kbr during the period of the bkr function of the seven individuals.

It does not seem exaggerated to allot two full generations for the eleven persons listed in Ja 2848 z, and another generation accounts for the two persons mentioned in Ja 2848 aa and ab (cf. above, pp. 10-11).

The next text to be considered is Ja 2848 w which was engraved after Ja 2848 y and x because its third line goes around the extremities of these two texts. The inscription lists the mukarrib ytᶜʾmr who, thus, would belong to the 4th generation of ʾbydᶜ.

Ja 2848 x/3 was apparently engraved between Ja 2848 y/10 and 11, viz. between the 5th and 6th generations of text y. Then, text y would chronologically correspond to the 3rd-5th generations of text y. Therefore, the mukarrib krbʾl of text x/3 is four generations apart from text z/3, viz. two generations for the balance of the ten remaining names of text z, and two generations for the 6th and 7th generations of text y/11-14; the mukarrib becomes a contemporary of ybsʾl of Ja 2849 f/1.

Ja 2848 l is still one generation further back than text n because it was engraved before the latter.

Finally, Ja 2848 d was written by two unrelated persons, the first of whom was mwd of mukarrib smhᶜly. However, there is no way of knowing for sure how many generations separate Ja 2848 d and l. Due to the relative location of the texts on the flat surface of the rock, it does not seem exaggerated to allot the period of two generations between texts d and l.

It becomes immediately apparent that the presence of more than one mukarrib during a single generation practically is the rule of the mukarrib period, as shown by the following schema:

m..... smh^{c}ly;
p..... krb^{3}l, smh^{c}ly;
r..... smh^{c}ly;
s..... smh^{c}ly, yt^{c}^{3}mr, dmr^{c}ly;
1..... yd^{c}^{3}l, krb^{3}l;
2..... krb^{3}l;
3..... ykrbmlk;
4..... smh^{c}ly, yt^{c}^{3}mr;
5..... dmr^{c}ly, smh^{c}ly;
6..... yt^{c}^{3}mr, dmr^{c}ly, smh^{c}ly;
7..... krb^{3}l, krb^{3}l/hskm;
8..... smh^{c}ly, smh^{c}ly/mbtn, yd^{c}^{3}l/ynf, yt^{c}^{3}mr, dmr^{c}ly;
9..... yt^{c}^{3}mr, krb^{3}l, smh^{c}ly, smh^{c}ly/drḥ, dmr^{c}ly;
10..... krb^{3}l, smh^{c}ly;
11..... yd^{c}^{3}l, smh^{c}ly, yt^{c}^{3}mr;
12..... yd^{c}^{3}l, yt^{c}^{3}mr, krb^{3}l.

It is impossible to know how the rulership of those mukarribs worked either successively or collectively and, in the latter case, whether each mukarrib was the ruler of a part only of the Sab confederation.

Four mukarribs are attested as having each a second name, viz.
krb^{3}l/hskm of Ja 2849 f/7 in the 7th generation;
smh^{c}ly/mbtn of Ja 2849 f/8 in the 8th generation;
yd^{c}^{3}l/ynf of Gl 1561 and 1719+1717+1718 in the 8th generation; and
smh^{c}ly/drḥ of Ja 2848 ah/4 in the 9th generation.

Three of these examples are meaningful because the second name appears to be aimed at differenciating those mukarribs from their homonyms, viz.
krb^{3}l/hskm (24) in Ja 2849 f/7 and krb^{3}l of Ja 2849 f/6a;
smh^{c}ly/mbtn in Ja 2849 f/8 and smh^{c}ly of Ja 2849 f/9a; and
smh^{c}ly/drḥ in Ja 2848 ah/4 and smh^{c}ly of Ja 2849 f/9.

The case of yd^{c}^{3}l/ynf of Gl 1719+1717+1718 cannot be considered as an exception because our information obviously remains very incomplete.

6 - The problem of the absolute chronology of the texts.

The problem of the absolute chronology of the two series of onomastic lists will not be solved for a long time to come because the documentation is still much too fragmentary. The most delicate question will be to determine the two mukarribs most likely to correspond to the Assyrian synchronisms of 715 and 685 B.C. (25) in the light of the systematic study of all the inscriptions belonging to the mukarrib period. At any rate, a simple glance at Ja 2848 and 2849 indicates that all those texts actually belong to the monumental alphabet (cf. above, p. 5) and that the oldest of them may well go back to the 13th-12th century B.C. on the basis of the letter forms of the Hajar bin Ḥumeid monogram, which is approximately dated from the 9th-8th century B.C., are similar to those, e.g., of Ja 2848 x which may be contemporary of Ja 2849 f/1 and, thus, still is fourteen generations (thus, about 315 years) younger than Ja 2848 d.

It should be repeated again and most emphatically that the documentation available at the present time still remains very sketchy. Therefore, it would be unreasonable to consider the generation of Ja 2848 d, generation m, as the oldest; it would also be impossible to even guess the approximate number of the generations preceding that generation m. Finally, the period tentatively ascribed to that generation m brings us closer to a period in which the forms of the Protosinaitic and early Phoenician ʾ found at al-ᶜAbr (26) would be rather easy to explain and justify.

F - The texts.

Ja 2849 o: in the upper right corner of the inscribed surface, in a topless rectangle; cf. pl. 1.

1 ←	dmrḥmw/bn/ᶜmʾmr/dhll
2 →	ywm/sqy/ᶜttr/brš̌wthw
3 ←	ʾdnt/ln/yḫwr/ᶜd/ḫmrm/w
4 →	q blw m/ḥrf/wdtʾ/ d h w
5 ←	n t n /bs bᶜ t/ y w m n
6 →	b m l k / s m h ᶜ l y

1 Damarḥumû, son of ᶜAmmʾamar, he of (the tribe) Ḫalil,

2 when ᶜAttar has irrigated, during his priestly ministry,

3 ʾÀḏnat, until he returns to Ḫamrum and

4 Qabalwam, the autumn- and spring-crop of the bottom

5 land for seven days

6 on the territory of Sumhûᶜalay.

L. 2-4, cf. Ja 2848 ar/3-4: brš̌wthw/(4)ln/yḫwr/ᶜdy. ḫmrm: two towns Ḫamir are known (27), one in Maḫrib ᶜAns, south of Sajja (28), and the other west of ᶜUdaym in Wâdî ᶜAnnat whose coordinates are 16°04'N-43°44'E (29). qblwm remains unknown; a qtlwm derivation, e.g. as ḥlqwm of CIH 194/2.

L. 4-5, cf. Ja 2848 ah/2-3.

L. 6: bmlk/smhᶜly: H. von Wissmann endorses W.W. Müller's translation of bmlk as "in der Regierungszeit" in 1975 (30) with reference to his forthcoming WiGS, but he adds his own commentary :"Da das Territorium der drei Herrscher das Sabäerland oder dessen Zentralgau war, ergibt 'sur le territoire' keinen rechten Sinn." JaCMYE (p. 44) deals with the preceding interpretation.In 1976, WiMSM (p. 8, note 25) is much less confident.The author still refers to W.W. Müller who thinks this time that his translation "zur Regierungszeit" is "die wahrscheinlichste Übersetzung" and, here again, H. von Wissmann adds his own commentary according to which, in all the texts from Maḫram Bilqîs published in 1962 (31) and listed by him, "bittet der König um das Heil ... ihres Königstums (mulk)." First of all, the author of Ja 854 is not the king, but one of

his servants. Secondly, the context of all those inscriptions is entirely different from that of the onomastic lists. For instance, the king nsʾkrb/yhʾmn offers 24 statues lwfyhmw/wwfy/bytn/slhn/wʾbᶜlhw/(4)wmlkhmw/ - (Ja 853 A/3-4, already in CIH 573/3-4). The plural personal pronoun -hmw in lwfyhmw "for their safety," which is the main purpose of the king's offering, refers to the king himself as well as to his family; the second goal of his offering is wfy/bytn/slhn/wʾbᶜlhw/wmlkhmw "the safety of the house Salḥân [= the king's palace] and of its [= Salḥân] masters and of their mlk." mlk here can obviously not mean "Königtum" = royalty, kingship, because neither the palace nor its masters have it. But, their "property," estate, is something important to them.
In 1977, WiGS (pp. 23-24 and notes 43 and 45) practically repeats his 1975 statements, including his following affirmation: "Dies [= "sur le territoire de"] ergibt jedoch keinen Sinn, denn das 'Territorium' des Yataᶜʾamar und des Damarᶜalī war das ganze Sabäerreich" (note 45). The study of this quotation is a good example of the author's very confusing statements.
The quotation (note 45, p. 24) is the translation of Gl 1689 a/3: "Meine Lesung: bmlk/ytᶜʾmr/(wdm)[rᶜl]y[/w]kr[bʾl]; s. S. 176" (note 43, p. 23), but the author states that the text ends with "bmlk/ytᶜʾmr," "wie A. Jamme und ich geglaubt hatten (vgl. S. 20, Tabelle)" (p. 176)!!! Not only the author should have added LuEls (pp. 40 and 45), but also fig. 7b on p. 20 shows o n l y ʾ/brswthw/bmlk; the correct reference is fig. 29, p. 178.
The irrigated zone in Ja 2848 w/3 is sbʾ, the Sabaʾ of the author of the text, viz. the territory occupied by the tribe Sabaʾ, and not the Sabaʾ of the mukarrib titulature (cf. already JaCMYE, p. 44). The same remark is also valid for Ja 2848 ah, where the Sabaʾ (l. 2) of the author is further specified as hwntn/st[t]/ʾhbtm (l. 2-3) "the bottom land, [viz.] seven areas" (cf. already l.c.). In the present text, the irrigated land is ʾdnt "Wādī ʾAdnat" (l. 3), which is further specified as hwntn "the bottom land."
In Ja 2849 e/3, the irrigated land is smwthw (l. 3) "his [= the author's] grazing ground."
Finally, mwd is often followed by two or three mukarrib names; so far, however, b(/)mlk is always followed by one mukarrib name only (32).

Ja 2849 d: immediately to the left of text c; the center of l. 1 and the bottom of the same line are in the horizontal axis of the space between the lines 3-4 of text c, and of the same space between l. 2-3 of text f. L. 1 measures 51.5 x 6 cm; a vertical line is drawn to the left of the text; distance between the right lower corner of the text and the upper left corner of text e: 8 cm; cf. pl. 1.

←	mlkšr/bn/ʾlkrb	1	Malikšar, son of ʾIlkarib,
→	dhll/mwd/ytᶜʾmr	2	he of (the tribe) Hālil, friend of Yataᶜʾamar
←	wdmrᶜly/	3	and of Damarᶜalay.

Ja 2849 e: immediately below text c, with a vertical line traced to the left; 86.8 x (max.) 6.6 cm; 88.3 x (max.) 9 cm; and 87.8 x (max.) 7 cm; the bottom of l. 2 is is the axis of the vertical bar of the initial ʾ of f/8, and the distance between texts c and f/8 is about 13/14 letters wide;

the vertical lines to the right and the left of text c are in the vertical axis of the first and last letters of l. 1 of the present ~~text; cf. pl. 1.~~

1 ⟵ ʿmkrb/bn/dmrhmw/bn/qrsn
2 ⟶ dhll/ywm/sqy/ʿttr/hrf/w
3 ⟵ dtʾ/smwthw/bmlk/ytʿʾmr

1 ʿAmmkarib, son of Damarhumū, grandson of Qarsân,
2 he of (the tribe) Halil, when ʿAttar has irrigated the autumn- and
3 spring-crop of his grazing ground on the territory of Yataʿʾamar.

L. 1: qrsn, cf. Saf qrs, e.g., in WH 1900.
L. 3: smwt, cf. Ar samāʾ (from the root smw) "herbage."

Ja 2849 f: slightly below the top, and to the left, of the preceding group; cf. the remarks in the introduction to texts d and e.

1 ybšʾl/bn/ʾbydʿ/mwd/ydʿʾl/dhll/
2 ʾlʾmr/bn/ybšʾl/mwd/krbʾl/dhll/
3 ʿmrtʿ/bn/ʾlʾmr/ʾh/yhqm/mwd/ykrbmlk/dhll/
4 šʿbʾmr/bn/ʿmrtʿ/mwd/smhʿly/dhll/
5 ʾlʾmr/bn/šʿbʾmr/mwd/dmrʿly/dhll/
6 ʾbydʿ/bn/ʾlʾmr/mwd/ytʿʾmr/dhll/yhqm/bn/ʾbydʿ 6a
7 ʾbʾmr/bn/ʾbydʿ/mwd/krbʾl/bškm/dhll | mwd/krbʾl 7a
8 ʾbkrb/bn/ʾbʾmr/mwd/smhʿly/mbtn/dhll | dhll/ 8a
9 ʾlʾmr/bn/ʾbkrb/mwd/smhʿly/dhll | ʿmkrb/bn 9a
10 ʾlkrb/bn/ʾlʾmr/mwd/smhʿly/dhll | yhqm/mwd 10a
11 ʿmšfq/bn/ʾlkrb/mwd/smhʿly/dhll | 11a
12 mʿdkrb/bn/ʾlkrb/dšqrn/mwd/ | smhʿly/dhll 12a
13 llhd/rmʾʿtyw/lʾʿdy ʿmʾmr/bn/ʿmkrb/dhll 13a
14 ʾbkrb/bn/ʾlkrb/dšqrn/mwd /lʾbrkw/rmʾʿty/dwm 14a
15 ydʿʾl/wytʿʾmr/dhll hytʿʾl/bn/ʿmkrb/dhll 15a
16 wd dʾl/bn/mʿdkrb/dšqrn 15b nb/brklʾ/lʾbrk/ dwm 16a
17 lʾbrkw/rmʾʿtyw/lʾʿdy/dwm hytʿʾl/dhll/mwd/krbʾl 17a
18 dhll ʿmkrb/bn/ʾlkrb/dšqrn 18a
mwd/ydʿʾl/dhll/ 19a
nšʾkrb/bn/ʿmkrb/dšqrn 20a
llhd rmʾʿtyw/lʾʿdy/ dwm 21a
smhkrb/bn/ʿmkrb/dšqr 22a
brkw/rmʾʿtyy/lʾʿdy/dwm/n 23a
ʾl/dhll

1 Yabiš'il, son of 'Abyada', friend of Yada'il, he of (the tribe) Halil.

2 'Il'amar, son of Yabiš'il, friend of Karib'il, he of (the tribe) Halil.

3 'Ammrata', son of 'Il'amar, brother of Yuhaqim, friend of Yakrubmalik, he of (the tribe) Halil.

4 Ša'ab'amar, son of 'Ammrata', friend of Sumhū'alay, he of (the tribe) Halil.

5 'Il'amar, son of Ša'ab'amar, friend of Damar'alay, he of (the tribe) Halil.

6 'Abyada', son of 'Il'amar, friend of Yata''amar, he of (the tribe) Halil.

6a Yuhaqim, son of 'Abyada',

7 'Ab'amar, son of 'Abyada', friend of Karib'il Haškum, he of (the tribe) Halil.

7a friend of Karib'il,

8 'Abkarib, son of 'Ab'amar, friend of Sumhū'alay Mibtān, he of (the tribe) Halil.

8a he of (the tribe) Halil.

9 'Il'amar, son of 'Abkarib, friend of Sumhū'alay, he of (the tribe) Halil.

9a 'Ammkarib, son of

10 'Ilkarib, son of 'Il'amar, friend of Sumhū'alay, he of (the tribe) Halil.

10a Yuhaqim, friend of

11 'Ammšafaq, son of 'Ilkarib, friend of Sumhū'alay, he of (the tribe) Halil.

11a Sumhū'alay, he of (the tribe) Halil.

12 Ma'adkarib, son of 'Ilkarib, he of (the clan) Šaqrān, friend of Yada'il and of Yata''amar, he of (the tribe) Halil.

12a 'Amm'amar, son of 'Ammkarib, he of (the tribe) Halil.

13 'Abkarib, son of 'Ilkarib, he of (the clan) Šaqrān, friend of Yada'il and of Yata''amar, he of (the tribe) Halil.

13a friend of Yata''amar and of Karib'il.

14a Huyata''il, son of 'Ammkarib, he of (the tribe) Halil,

16 Waddadʾil, son of Maᶜadkarib, he of (the clan) Šaqrân,
17 friend of Yadaᶜʾil and of Yataᶜ-ʾamar and of Karibʾil,
18 he of (the tribe) Halil.

15a friend of Karibʾil.
15b ʾIlkarib, son of
16a Huyataᶜʾil, he of (the tribe) Halil, friend of Karibʾil.
17a ᶜAmmkarib, son of ʾIlkarib, he of (the clan) Šaqrân,
18a friend of Yadaᶜʾil, he of (the tribe) Halil.
19a Našaʾkarib, son of ᶜAmmkarib, he of (the clan) Šaqrân,
20a friend of Yadaᶜʾil and of Yataᶜʾamar, he of (the tribe) Halil.
21a Sumhûkarib, son of ᶜAmmkarib, he of (the clan) Šaq-
22a rân, friend of Yadaᶜʾil and of Yataᶜʾamar and of Karib-
23a ʾil, he of (the tribe) Halil.

L. 1: ybšʾl: the first element derives from the root bšš, and is known as the name of a person in Ja 2633, and of a Ḥasaean deity in Ja 1052/2.
L. 7: hškm: LuELS (pp. 46 and 51) had already considered it as a name of some kind, but JaLOS (p. 155B) took it as at least the last section of the personal name of the mukarrib. The reason is self-evident: the formula used throughout the first twelve lines (known then) is so rigid that hškm could not possibly be anything but some part of the mukarrib's name. In spite of this epigraphical evidence and without giving any justification of any kind, WiMSM translates it as "Majordomus" (p. 39). WiGS repeats the same interpretation (pp. 37 and 38) and affirms (p. 37, note 72) that it is M. Höfner's and W.W. Müller's translation; but here again, no justification at all is volunteered. It is only on p. 39, note (a), that the author mentions both LuELS's and my interpretation without discussing it in the least. That is a good example of the kind of pseudo-scientific attitude of the members of the mutual admiration society, which fills so many pages of their past publications.
L. 8: mbḍn is also known as a Saf personal name in LP 874 (33).

A final remark on the titulature used in text f may be added here. If the normal formula mwd/ - /dhll knows the variant dhll/mwd/ - in f/ 12a-13a, 14a-15a and 16a, the formula dẖqrn/mwd/ - /dhll is constant.

Notes

(1) Cf. JaCMYE, p. 11, and tracing on pl. 1.
(2) Cf. JaLOS, p. 1.
(3) Cf. JaCMYE, pp. 35-38, and tracings on pl. 5-14.
(4) Cf. l.c., p. 35.
(5) Cf. l.c., pp. 57-58, and tracings on pl. 14.
(6) Cf. l.c., p. 36.
(7) Including a ten-minute lunch break.
(8) Cf. RoBEA, pp. 181-182, and pl. 22-23.
(9) For a discussion of the Saf cairn, cf. my forthcoming review of F.V. Winnett and G.L. Harding, Inscriptions from Fifty Safaitic Cairns, Toronto, 1978; to be published in the near future.
(10) Cf. JaCIASA, p. 282 and note 50.
(11) Cf. JaCMYE, pp. 31-33, and tracings on pl. 3.
(12) Cf. E.W. Lane, p. 1091A.
(13) Cf. JaCMYE, p. 43.
(14) Cf. l.c., pp. 49-50.
(15) Cf. l.c., p. 58.
(16) Cf. JaMAR, VIII, p. 21; cf. also l.c., IX, p. 81. In l.c., VIII, p. 6: add "[and the] young camel" after "el" in the translation of Tap 40.
(17) Cf. my book entitled La paléographie sud-arabe de J. Pirenne, Washington, 1957, and very recently JaCIASA, p. 266.
(18) This publication deals with an enormous amount of questions; all of them, however, must be checked very carefully, and none of them can be taken for granted. Here follow three examples taken at random.

a - H. von Wissmann does not always understand the general argumentation of an author. For instance, WiGS (p. 23, note 38) claims that I have distinguished two rulers of the name krbʾl/wtr/bn/dmrʿly in La paléographie..., "S. 126-131." Pages 121-131 deal indeed with "l'existence de deux Karibʾil Watar, fils de Damarʿalay." H. von Wissmann did not realise that the argumentation was aimed at proving that J. Pirenne's system erroneously describes the palaeographical characteristics of all the texts ascribed to the ruler and should have led her to admit the existence of two Karibʾil Watar's, as explicitely pointed out on p. 132, where I speak only of the "grand Karibʾil Watar" in the singular. Besides, pp. 126-131 obviously are part of pp. 121-140, which are entitled "Le moukarrib Karibʾil Watar, fils de Damarʿalay" (pp. 121 and in the "Table des matières" on p. 194).

b - W.W. Müller's phantasy went apparently unchecked throughout the book; e.g., in his treatment of Ja 540 (p. 16), he translates mrʾ as "Kind (Junge, Sohn)," and ʾhry as "als anderen (d.h. zweiten);" and he corrects wrd[natural hole in the rock]m" to "wrh[hw]?" In no case, however, his opinion is justified or explained. But why should he bother to justify his fancies when he knows very well that they will be accepted unconditionally and without any question asked by H. von Wissmann and the members of the "laudemus invicem" club? Contrarily, W.W. Müller is surprisingly gaping at the word ʾdb without any idea as to how to translate it.

c - H. von Wissmann transcribes NaNN 23 with a translation generously provided by W.W. Müller (p. 120 and note 240). Whether the transliteration of the text is from the author or not, the book does not say. But W.W. Müller's translation is

that of the transliteration printed in italics. Not a single word is given on the inscription SharafT, fig. 82+81 (cf. A.H. Sharafaddîn, Taʾrîḫ al-yaman at-taqâfî, Cairo, 1967, II, p. 88), the contents of which are identical with those of NaNN 23.

The case of these two inscriptions is very strange indeed.

(1) Both comes from the same mosque of Nâᶜiṭ, "The mosque of the house of Mukarram" (masjid bayt mukarram).

(2) NaNN 23 was seen and photograph by W.W. Müller in 1970; the other was not since he does not refer to it. The latter was photographed by A.H. Sharafaddîn and by myself in 1974; and neither A.H. Sharafaddîn nor myself saw NaNN 23, although I copied and photographed 35 texts in Nâᶜiṭ, viz. all the inscriptions known to the persons who were contacted for information. Neither one was recorded by RoREA (p. 186; in August 1975), but this fact is valueless because the author recorded three inscriptions only, and one of them only apparently is still unpublished.

(3) Both are in relief.

(4) In both inscriptions, ʾ of ʾwtr, š of ḥšdm, and b of bᶜlt are exactly in the vertical axis of each other.

(5) In both inscriptions, the end of the lines is perfectly identical.

Since I do not have W.W. Müller's photograph at my disposal, I am unable to decide whether NaNN 23 and SharafT, fig. 82+81 are indeed the same stone or two identical twins at least as far as the contents of the text are concerned. With regard to the letter forms, the only information we have to go by at the present time is the drawing of a set of letters in fig. 23 (p. 138). But, even at first sight the upper half of h is too extravagant to be accepted, and the discrepancies between the extremities of vertical bars, viz. a large apex in d, a narrow one, e.g., in d, or none at all, e.g., in b, cannot be accepted either. The drawing can hardly be more than a vague approximation of NaNN 23. Finally, the proportion between the letter height and width is 3.3 in the drawing, but is 2.5 in SharafT, fig. 82+81.

The beginning of SharafT, fig. 82+81 is broken off, but the end of the lines is ascertained although the edge of the stone is damaged; the rim is destroyed, but the left-hand side of the stone is preserved. Furthermore, the bottom rim is also preserved for at least half of the length of the lines.

Stone in front of the mosque; 138 x 17 cm; constant thickness: 27 cm; text in relief: 5.5, 5.5 and 5.8 cm; thickness of the relief: 0.3 cm; width of the upper rim: 2.3 cm.

1	[	]...ʿhn/ʾwtr/bn/ʾlkrb/bn/hmdn/wbnhw/šᶜrm/
2	[	]bn/dḥšdm/hwtrw/ w h qš b n/ wšqrn/hgrhmw/tl
3	qm/bšm	]shmw/bᶜlt/mrḥmm/wb/ mr ʾ hm w/dmrᶜly/byn/
1	[	]...hân ʾAwtar, son of ʾIlkarib, of (the tribe) Hamdân, and his son Šaᶜirum,
2	[	]of (the clan) Ḥâšidum, have founded and established and covered their town Tal-

3 [qam. By] their [Šam]s, mistress of Maḫanum, and by their lord, Damarᶜalay Bayyin.

To the left of l. 1-2, there was either a symbol or a monogram. The text disproves H. von Wissmann - W.W. Müller's beginning of the text as "ʾwtr" and their restoration of "wšᶜbhw" (end of l. 1), of "bmsm" (end of l. 2), and of "mlk/ sbʾ" (end of l. 3). Note also that W.W. Müller translates hqsb as if it were bny, and that "[Königs" of the translation of p. 120 becomes "dem Kö[nig" on p. 139.

(19) Cf. the similar case of JaMAR, V. The first redaction of the volume based on H. Grimme's set of J. Euting's collection of Tham texts was printed in a publication of 118 pages and 24 plates. All the copies of this publication were destroyed as soon as J. Euting's original copies had been recovered, and the study was done all over again on the basis of the original documentation.

(20) It might also have been advantageous to add to JaCMYE a couple of extra plates showing the layout of all E. Glaser squeezes connected with the first panel, Ja 2848 a-aw.

(21) The only two missing squeezes of the series are A 589 and 595. The first belongs to the first panel; Gl 1702 = Ja 2848 b (cf. JaCMYE, p. 38, and tracing on pl. 5B, center). The second belongs to the upper side of the boulder; Gl 1708 = Ja 2849 b (cf. l.c., p. 58, and tracing on pl. 14V, upper left corner).

(22) WiGS lists "Gl 1764a+b+c" on p. 204 with reference to "Anm. 32, 33." None of the two notes (p. 19) justities the two signs "+."

(23) WiMSM's new readings (pp. 11-12, fig. 5) are incorrect. His reference to JaSOL (p. 11, note 13) is that of the whole paper, not of the study itself which is "pp. 389-390, 392, 401-402 and pl. 2 and 3." Finally, suppress "186" on p. 203.

(24) Cf. WiGS's statement in connection with Gl 1780 = Ja 2848 ah: "Hier wurde entgegen der Regel vom Untertanen der zweite Name des Mukarrib genannt."

(25) WiGS identifies ytᶜʾmr of Sargon's time with ytᶜʾmr of Gl 1681 a and 1707 b (p. 45) = respectively Ja 2848 n and 2849 d. But, alas, these two texts are 12 generations apart. WiGS also identifies krbʾl of the Sennacherib's period with krbʾl of Gl 1762 (cf. JaSOL, pp. 379-380 and pl. 2). The place of that mukarrib remains unknown. The same author also claims that krbʾl of Gl 1686 is the name "des frühesten uns bekannten Mukarribs" (p. 176). Gl 1686 is Ja 2848 x which is ten generations younger than krbʾl of Ja 2848 l.

(26) Cf. my paper in BASOR, No. 172, December, 1963, pp. 51-53.

(27) Cf. L. Forrer, Südarabien nach al-Hamdānī's 'Beschreibung der arabischen Halbinsel', Nendeln, 1966, p. 67, note 7.

(28) Cf. also l.c., p. 81, note 2.

(29) Cf. Gazetteer - Yemen Arab Republic, Washington, 1976, p. 19A.

(30) Cf. Über den Inschriftenkomplex einer Felswand bei einem ᶜAttar-Tempel im Umkreis von Mārib, Vienne, 1975, p. 19; cf. some reamrks in JaCMYE, pp. 36 foll.

(31) cf. JaSIMB.

(32) Cf. also Gl 1772/1 in JaSOL (pp. 384-385 and pl. II): bmlk/dm[rᶜly. The three following dots belong to the name of the author of Gl 1772/2-7.

(33) Cf. JaMAR, VII, p. 134, note 85.

Sabaean Ga 70 A.

In Ga 70 A (1), the first letter of the word engraved on the upper section of the incense burner is ś, and the second, which is incomplete, is the upper part of either h or ḥ; both statements come from the editor who, however, does not justify his choice of h rather than h in his transliteration, which gives "ḥ, viz. a doubtful reading.

W.W. Müller does not seem to care very much about objectivity: he reproduces h as if the reading was absolutely certain. He, then, suggests that his "śḥ." could as well be restored "śḥn" (2).

The very first thought that comes to mind is the well-known SA śḥr "offering by giration (around the altar)" (3), a suggestion which is all the more probable in that the text engraved on the base of the incense burner is a dedicatory inscription: .../ḥq]ny/lmrʾhw "... has [dedi]cated to his lord" (4).

Only a legible photograph of the burner would settle the question of text A.

Notes

(1) Cf. AION, 33 (1973), pp. 588-589, and plate 1b. Cf. already the remarks of JaCMYE, pp. 146-147.
(2) Cf. PSAS, 6 (1976), p. 127.
(3) Cf. JaMAR, I, p. 9.
(4) Cf. JaCMYE, p. 147.

The four late Sabaean texts
Ja 544 - 547.

The four late Sab texts Ja 544-547 (1) were presented as follows in their edition:

"Les n°s 544-547, tout en étant quatre textes différents, n'en sont pas moins identiques paléographiquement; cette unité graphique des textes, de même que leur contiguïté, suggèrent de les considérer comme ayant pour auteurs Rabbum, ʾAqwaʿ et ʾAsdum du n° 547/1-2" (2).

The conclusion on the unicity of their author was long ago modified because of the following reasons.

1 - Had the four texts been ordered by the same group of persons, why did they not set up the contents so as to form a continuous text, as would be expected?

2 - Even in the hypothesis that one of the authors of Ja 547 actually traced the texts on the rock, how is it possible to explain that he engraved the most important text mentioning their names after all the others, including Ja 545 which contains the date?

3 - The difficulty is further aggravated if - there is no obvious reason for discarding it - the engraver was not one of the three authors of Ja 547.

4 - The contents of Ja 544 manifest a philanthropic concern which is completely foreign to the ordinary phraseology of the inscriptions dealing with either construction works (as Ja 547) or dedications and, in the light of the whole SA material, it would be highly exceptional for the three "commanders and leaders" of a tribe to voice such humanistic feelings.

Because of all the preceding reasons, it seemed better to retain the opinion according to which the four texts were traced by the same engraver at the request of several groups of persons involved in the work of repairing the dam of Mârib. It remains, however, impossible to identify the group of persons who requested the two texts engraved first, Ja 544 and 545, which

contain no hint to that effect. The third-engraved text, Ja 546, comes in all probability from ordinary workers under the direction of the three individuals listed in l. 1-2 of the last text. Finally, the three persons responsible for the last text are listed in l. 1-2, and their official title is given in l. 2-4.

The new interpretation of the group Ja 544-547 was initiated by JaCMYR (cf. below), and Ch. Robin's mistreatment of them (3) gives me the opportunity of dealing with them again.

JaCIASA (pp. 278-282) brings to light Ch. Robin's inconsistency, errors of judgement and partisanship in a rather easy matter, the listing of publications (4). Furthermore, JaMAR's study of the Sab text al-Masamayn (VIII, pp. 24-36) denounces the major characteristics of Ch. Robin's work published in collaboration with J. Ryckmans, who is coauthor of the paper(5), viz. the oddity and incorrectness of Ch. Robin's novel system of transliteration of SA texts, and the two authors' speculative concoctions distorting and/or eliminating textual facts and dooming into oblivion publications and/or opinions of authors who refuse to join their "laudemus invicem" club. It is my opinion, however, that Ch. Robin did not show himself completely in that paper as indicated by the mellifluous tone of his prose, for the simple reason that he was moving on unfamiliar grounds, viz. the editing of a Sab inscription. But, in his treatment of the four texts Ja 544-547, he seems to be in his element, which is the juggling with informations according to a preconceived plan.

Beside the eccentricity and inaccuracy of his strange transliteration system, Ch. Robin's short prose on Ja 544-547 (6) is the practical embodiment of the characteristics of J. Pirenne's argumenting method (7) which consists of twisting and/or eliminating objective data and sweeping under the rug publications and/or opinions which do not favor her personal and professional goals. And the preceding's argumenting method has also become the trademark of J. Ryckmans' publications (8). In other words, Ch. Robin proves himself to be the true disciple of both J. Pirenne and J. Ryckmans.

Ch. Robin's text is reproduced below to give the reader all possibility of studying it; the division in several sections which are marked by numbers between parentheses was introduced to make the references to specific statements easier.

[1] "Un texte de Mar'rib qui date du règne de Abraha (milieu du VIe siècle de notre ère),
[2] Ja 544+545+546+547.
[3] On y lit que trois personnages qui se disent ''qdm et kbwr de la tribu dû-Hamdân' mènent des travaux avec l'aide de leurs deux tribus Ḥâšid et Bakîl (...'qdm w-kbwr s^{c}b d-Hmd^{n} ... ... b-^{c}m s^{c}by-hmw Ḥšd^{m} w-Bkl^{m}).
[4] Cette inscription atteste ainsi la réunion de Ḥâšid et de Bakîl sous une même autorité et elle permet de poser l'équation: Ḥâšid et Bakîl = dû-Hamdân.
[5] En outre, on peut être sûr que la tribu dû-Hamdân désigne bien la confédération tribale dominée par les qayls Hamdân-et-Su'rân puisque trois

de ces qayls sont invoqués dans Ja 544, 1-2.

[6] Il apparaît donc que la nouvelle confédération est appelée dû-Hamdân c'est-à-dire 'celle des Hamdân'; elle a pris le nom de ses qayls précédé du mot-outil dû.

[7] On peut supposer que par la suite, l'emploi du dû devant Hamdân est tombé en désuétude... Je l'expliquerais par une interprétation fautive de ce dû... Au lieu de le considérer comme partie intégrante du nom propre, on a pu le prendre pour le mot-outil qui introduit souvent le complément du nom (exemple: s^cb^n $dhgr^n$ X, la tribu de la ville de X) (15)."

[8] Note 15 reads as follows: "En sens inverse, dès l'époque des rois de Saba' et de dû-Raydân, on relève de nombreux emplois intempestifs de d- devant des noms propres. Ils peuvent s'analyser comme des hypercorrections, à une époque où le sudarabique recule devant l'arabe et commence à être mal connu. Voir par exemple d-$Shym^m$, d-$Kbr'qyn^m$, d-Hmd^n, etc."

The preceding text is characterized by a remarkable mixture of contradictions, errors of judgments, scorn and distortion and misuse of textual data as well as the haughty attitude of paying no attention to previous publications, as shown by the following remarks.

1 - Ch. Robin does not even seem to be able of applying his crazy transliteration system consistently; cf. "$dhgr^n$" compared, e.g. with "d-$Shym^m$;" he should have written "d-hgr^n." Cf. also "kbwr" and "s^cby-hmw" in [3].

2 - "Mar'rib" in [1] and "d-Hmd^n" in [3] may safely be regarded as mere typing errors.

3 - The symbol of [2] must be understood as it stands because the author speaks of "un texte" in [1] (the underlining is mine). Then, the author manifestly contradicts himself when referring to "Ja 544, 2" only, four lines above the reproduced expression, and a second time when mentioning "Ja 544, 1-2" in [5]. These facts indicate that the author does not even realize the actual value and meaning of a sign as simple as "+."

4 - The author fails to inform his reader that his opinion of [2] not only is contradicted by the edition which he does not even refer to, but also is at least in part borrowed from J. Pirenne who also speaks of "the graffito" (9) = "Ja 544 which, in my opinion, is to connect with Ja 547, as a single inscription" (p. 130, note 10). Modelling his behavior upon J. Pirenne, to whom he owes so much, Ch. Robin does not give the slightest justification for his extravagant elucubration.

5 - The author also fails to inform his reader that J. Pirenne's opinion was rejected in 1976 by JaCMYE, p. 155 and, consequently, he fails to inform his reader of JaCMYE's arguments.

6 - The setup of the four texts justifies the following remarks.

a - Ja 544 was engraved first and is complete because the end of its last line is a cross.

b - Ja 545 is traced "dans un cartouche au tracé double dépourvu de base," as stated in the edition (cf. note 1, p. 276). An inscription cannot be isolated from everything else better than by a cartouche.

Furthermore, the text is complete because the end of its last line contains an exclamation: slm/wslm "Peace and peace!"

c - Ja 546 was engraved after Ja 545 because the beginning of l. 2-4 is well adapted to the top of Ja 545, and the text is complete because the end of its last line is a cross.

d - Ja 547 was engraved after the three other texts.

In other words, the date = Ja 545 was engraved before the main text, Ja 547. All the preceding self-evident physical data are apparently scorned by Ch. Robin and prove that his symbol of [2] is erroneous. His symbol is also erroneous because, in order to respect the normal phrasaeology, he should have suggested "Ja 547+544+546+545."

7 - The reunion of Ja 547 and 544 is impossible, as already pointed out by JaCMYE's rejection of J. Pirenne's theory, because the three authors of Ja 547, who call themselves ʾqdm/wkbwr "commanders and leaders" of a tribe would have accomplished their work brdʾ/ʾmrʾhmw (Ja 544/1) "with the help of their lords," viz. three individuals who are represented as ʾlt/hmdn/wsʾrn "those of Hamdân and of Suʾrân" (Ja 544/2; cf. below); this pericope corresponds to [5].

8 - The statement of [4] implies a self-evident "latius hos" because the author should have proven - and he does not do it in his paper - that Hamdân lost its entity and that Ḥâšid and Bakîl constitute the whole of the tribe Hamdân. The second part of [4] must be connected with the title given in [3] because Ch. Robin distorts the epigraphical data by voluntarily curtailing the title of the three authors of Ja 547. This title reads as follows: ʾqdm/wkbwr(3)šʿb/dhmdn/wmhdrh(4)mw/trym "commanders of (the tribe) Hamdân and of their quarter Terîm." It is very regrettable - but quite understandable - that Ch. Robin does neither justify his elimination of the second half of the title - if he can do it - nor explain how that second part fits into his whole theory - if he can do it -. Obviously enough, the reader would never have known the author's little trick on the sole basis of his text.

9 - The statement of [5] is based on the voluntary distortion of the meaning of ʾlt "those of," which Ch. Robin translates as "qayls" (cf. also [7]). The plural demonstrative pronoun ʾlt implies only that the three men belong to the two tribes whose names it introduces and says nothing on their professional job. One may also point out the erroneous use of the verb "invoquer" in Ch. Robin's statement.

10 - The statements in [6] are unacceptable.

a - For d, cf. below, no. 11.

b - The masculine d cannot be translated, even in the fanciest commentary, as the feminine, "celle de." It is difficult to understand that Ch. Robin's subtile imagination fell short of finding a synonym of "la nouvelle confédération" (e.g., "le nouveau groupement fédératif") which forces him to use the feminine "celle de."

c - It is admirable to find a collective proper name designating a whole tribe introduced by the article in the plural, viz. "des Hamdân," instead of "des Hamdânites."

d - Contrary to his second statement, the new group did not take "le nom de ses qayls" because, even according to him, they were "qayls Ham-

dân-et-Su'rân" in [5].

e - Ch. Robin's expression "qayls Hamdân-et-Su'rân" calls for three important remarks.

(1) The expression itself is an invention of the author because it is not textually attested, but the reader would never know it.

(2) The expression is also doubly erroneous. It should read "qayls de Hamdân et de Suʾrân;" and the fact that two ethnical groups would have the same ʾqyl does not at all prove that they are united in a single ethnical group.

f - Let us finish the case of hmdn/wsʾrn.

(1) Ch. Robin claims that it is attested in "Ir 23" (p. 49, l. 1). This reference is doubly erroneous. It should read Iryani 17 and, most importantly, the expression of the text is

bnw/hmdn/wdfysn/wsʾrn (l. 1 and 2) =
bny/hmdn/wfysn/wsʾrn (l. 4).

Here again, Ch. Robin eliminates the section that do not suit his preconceived systematization.

Here again and obviously enough, the reader would never have suspected such a distortion of the original text by reading Ch. Robin's prose alone.

(2) Ch. Robin also refers to "Ry 534+MAFY/Rayda 1, 1" (p. 49, l. 2). In this reference, "+" should be replaced by "+.+" because the central section of the original, which is three letters wide(e. g., n/y in l. 2, and ymn in l. 3), is missing. My information on the two fragments unfortunately was partly destroyed.

Raydat 1 = Geukens 2 (10) = SharafT, fig. 86 (11).

The first author of Raydat 1+.+3 is mrtdʾln/yrm/bn/hmdn/wsʾrn "Martadʾilân Yarum of (the tribes) Hamdân and of Suʾrân." Here again, no indication of any kind of the individual's official title is given. Had the author had any kind of official title, and especially an important one, in the two tribes, he would most certainly have mentioned it since he was the first author of the whole inscription.

The text speaks of mkrbn/bryk (l. 1) "the domestic shrine Burayk" - bryk forms the central monogram - which is dedicated to ʾln(2)mrʾ/smyn/wʾrdn (l. 1-2; also l. 3) "ʾIlân, lord of heaven and earth."

The purpose of the inscription is lhmrhmw/ʾln (l. 3) "so that ʾIlân may vouchsafe to them" also wfy/ʾfshmw/wngrhmw wšw[fth]mw/bʿrm/wslmm (l. 4) "the safety of their persons and of their subordinates and of [t]heir care[takers] in war- and peacetime."

The text was engraved in the year 543 of the Sab era = 433 A.D. during the coregency of ʾAbkarib ʾAsʿad, Ḥas[an Yu]haʾmin, Maʿadkarib Yuhanʿim, Martadʾilân Yazʾân and Šarahbiʾil Yaʿfur (1.2-3)(12)who were mlk/sbʾwdrydn/w[ymn]t (l. 3) "kings of Sabaʾ and of Raydân and of Ḥaḍramawt." This titulature is identical with that, e.g., of Ja 856, which commemorates the building of the same mkrbn/bryk and, therefore, belongs to the beginning of the 5th century A.D., viz. approximately 520 of the Sab era = 410 A.D.

Because of Ja 856, Raydat 1+.+3 must deal with some kind of repairs or improvements to the same shrine, but not with its building.

11 - Ch. Robin's interpretation of d is erroneous: d is not a part of the tribe name, as he repeatedly states, cf. "la tribu dû-Hamdân" in [3] and [5], and "dû-Hamdân" in [4]. It is a determinative placed before the name to indicate that the name is that of a tribe or clan. The same feature is found also in the well-known formula mlk/sbʾ/wdrydn where rydn is not a place name, such as Sabaʾ (and Ḥaḍramawt and Yamnat in the longest titulature), but a tribe name (13). As could have been expected, Ch. Robin follows here again the members of the "laudemus invicem" club members by translating drydn of the titulature as "dû-Raydân" in [8].
Another usage of the determinative d is found in the month names, and the expression sʿb/dhmdn "the tribe of Hamdân" is structurally identical with wrḥ/dḥḍr "the month of Ḥaḍir" in Min RÉS 2771/7.
Accadian has a great variety of such determinatives found either before or after some classes of names.
A very clear example of the determinative d is Fakhry 32 (14), where the two authors call themselves dy/ḥbb "the two (persons) of Ḥabib," and the monogram, which is engraved on both sides of the text, contains three letters, d, ḥ and b = dḥbb. G. Ryckmans' rendering of dy as "clan de" is a commentary, not a translation; and he apparently saw no contradiction between his "clan de Ḥabîb" (= dy/ḥbb) and his "Dû-Ḥabîb" (= dḥbb)!
Furthermore, the use of the determinative d is optional as shown by the two following examples (cf. already Iryani 17/1, 2 and 4 on p. 26, above):

Ja 617/1: bnw/dḥbb/wsʾrn, and
Ja 649/1-2: bn/ḥbb/-(2)-/wsʾrn.

12 - Ch. Robin's argumentation in [7] and [8] is built up on the apparent understanding that the case of Ja 547/2-3 is unique before the mlk/sbʾ/wdrydn period. Here follow two examples which undoubtedly are anterior to that period: bnw/dḥbb in Ja 2856/1, with its almost-square letters and its almost-angular shape of r; and
bn(2)dhlfn in RÉS 4757, with its forked h and the large lozenge of f (15)

13 - As a consequence of his misunderstanding of d, Ch. Robin publishes two irresponsible statements.

a - He has the insolence of calling the numerous examples of the demonstrative d "intempestifs" and "hypercorrections" in [8]. What a pity that the SA peoples of so many generations did not have the signal favor and priviledge of learning their own language from the new Parisian oracle!

b - It is no less preposterous to state that "dès l'époque des rois de Saba' et de dû-Raydân ... le sudarabique recule devant l'arabe et commence à être mal connu" in [8]. Statements of such journalistic a mentality will doubtless be endorsed by the "laudemus invicem" club members.

Notes

(1) Cf. Cahiers de Byrsa, 5 (1955), pp. 265-266, 275-279, 280-281, and tracings on pl. II.
(2) Cf. l.c., p. 280.

(3) Cf. PSAS, 8 (1978), p. 49.
(4) Cf. Bibliographie générale systématique, Louvain, 1977; the introduction is signed by Ch. Robin.
(5) Cf. Raydān, 1 (1978), pp. 39-64, with a short summary in Ar on p. ٦١. JaMAR (VIII, pp. 27-28) deals with the strong stand taken by Ch. Robin - J. Ryckmans on the expression ywm/fdythw. J. Ryckmans repeats his strong stand in BiOr, 34 (1977; entered at the Catholic University Library June 22, 1979), pp. 302B-303A, but his new interpretation of the expression and, therefore, his new translation are totally different from those published in Raydān.
In Raydān, the translation reads as follows:
"lorsqu'Elle [= the goddess] l' [= the woman]a libérée;" because
"fdyt est un verbe à la personne du féminin singulier, dont le sujet est la divinité" (p. 61, "3e" must be restored before "personne").
In BiOr, the translation reads as follows:
"lors du rachat, par elle" [= the woman] (p. 303A); because
"Il faut considérer fdyt comme un infinitif, suivi du suffixe pronominal subjectif" (pp. 302B-303A).
Where does the expression "suffixe pronominal subjectif" come from? What does it actually mean? Since when does the conjunction ywm introduce an infinitive? Finally, as could have been expected, J. Ryckmans carefully avoids informing his reader of his turnaround by failing to refer to BiOr in Raydān or to Raydān in BiOr, depending on the relative chronology of the two papers.
(6) Cf. note 3.
(7) Cf. recently JaCIASA, pp. 261-263 and 265-274, and JaMAR, X, p. 103, note 2.
(8) Cf. recently JaCIASA, pp. 266-269, and JaMAR, VIII, pp. 24-33 and 38-53.
(9) Cf. PSAS, 4 (1974), p. 124.
(10) For some remarks on Geukens 2, cf. JaSIMB, pp. 46B and 387-388. This fragment, Raydat 1, was reused above the door of the police station of Raydat, at 2.09 m above ground level in a wall oriented east-southeast; the stone measures 127 x 32 cm; the height of the letters in relief is 5.5 cm. The left fragment, Raydat 3, was reused at 168.5 cm above ground level in the east-northeast wall of the mosque in the cemetery, which is called Bayt al-Malâḥî, located northeast of Raydat; the stone measures 100 x 31 cm; the height of the letters in relief is from 5 to 5.5 cm. The thickness of the relief is 0.4 cm in both fragments.
(11) Cf. A.H. Sharafaddîn, Taʾrih al-yaman at-taqâffî, Cairo, 1957, II, p. 90, lower half.
(12) Cf. JaSIMB, pp. 387-388.
(13) Cf. my Pièces épigraphiques de Heid bin ʿAqîl, la nécropole de Timnaʿ (Hagr Kohlân), Louvain, 1952, p. 21, note 13.
(14) Cf. G. Ryckmans, Epigraphical Texts, Cairo, 1952, pp. 23-24, and M. Höfner, Inschriften aus Sirwāḥ, Hawlān (1. Teil), Vienne, 1973, pp. 16-17, and photograph of the right half on pl. VII, 1.
(15) RÉS (VII, p. 349) declares that the text is of "authenticité douteuse." It is regrettable that no reason is given by the author to substantiate his claim which can hardly be given any consideration.

Sabaean Ja 576/2 and 11.

The first military campaign related in Ja 576 (1) and conducted by the two kings ʾIlsarah Yahdub and his brother Yaʾsil Bayyin (about 50-30 B. C.), the two authors of the inscription, was directed against Malikum, king of Kindat, because of the assistance he had given to Maraʾlaqas, son of ʿAwfum, king of Hiṣâṣatân. The small kingdom of Kindat can tentatively be located south of Qasamum (thus, southwest of Mukérâs), and that of Hiṣâṣatân around ʿAden(2).

G. Ryckmans had read "ʿ[mr]m" instead of ʿwfm (3). The year after G. Ryckmans' publication of the text, I stated that ʿwfm "was clear on the stone" (4). Four years later, J. Pirenne devotes a whole page containing a blow-up of the section of the text to demonstrate that "c'est . la restitution ʿ[mr]m qui nous paraît répondre le mieux aux traces subsistantes" (5). Seventeen years after my 1956 statement, A.F.L. Beeston affirms in 1973 that "Jamme avers that it is certainly ʿWFM; J. Ryckmans that the second and third letters are illegible" (6). This author still maintains his opinion in 1976 (7). In the same year 1976, the copy ʿInân 58bis clearly gives ʿwfm (8).

Another important feature of Ja 576 is the mention of an Ethiopian king called ʿdbh (l. 11) "ʿAdbah."

G. Ryckmans had read the name as "wdbh" (9) "Wazebah" (10). In 1957, I stated that "the name of the Ethiopian king is ʿdbh and not wdbh; its reading is beyond doubt on the stone" (4). Yet, almost twenty years later, in 1976, A. F.L. Beeston still maintains without any justification of any kind (except, of course, his allegiance to the "laudemus invicem" club) G. Ryckmans' erroneous reading which becomes "Wazeba" (7). Here again, the copy ʿInân 58bis clearly shows ʿdbh (11).

On Tuesday, January 13, 1976, I was fortunate to find Ja 576 and 577 reused side by side at 197.5 cm above ground level in the northwest wall of the house of the muqaddam ʿAlî ʿAbdullah al-Qâḍî south of al-Jawbat ; Ja 576 is placed upside down.

The section of one of my photographs is here reproduced (cf. pl. 5). As I stated in 1957, the reading of the two names is easy and beyond doubt.

Notes

(1) Cf. JaSIMB, pp. 67B-76B.
(2) Cf. l.c., pp. 318-319B.
(3) Cf. Le Muséon, 69 (1956), pp. 140, 144 and 152.
(4) Cf. BASOR, No. 145, February, 1957, p. 30.
(5) Cf. Le royaume de Qatabân et sa datation, Louvain, 1961, pl. I, facing p. 30.
(6) Cf. Le Muséon, 86 (1973), p. 451.
(7) Cf. Warfare in Ancient South Arabia (2nd.-3rd. Centuries A.D.), London, 1976, p. 36. For this publication, cf. JaCIASA, p. 264.
(8) Cf. A. ʿInân, Taʾrih hadrat al-yaman al-qadîm, Cairo, 1396 = 1976, pp. 357, l. 10, and 360, l. 8.
(9) Cf. Le Muséon, 69 (1956), pp. 142, 145 and 161.
(10) Cf l.c., pp. 148 and 150.
(11) Cf. above, note 8, pp. 360, l. 13, and 363, last line.

Sabaean Ja 2147(1).

W.W. Müller published the following statements:

"According to the text Ja 2147 on a newly found Sabaean bronze tablet the son of the dedicator gave order to sacrifice three victims to ʿAthtar Dhū Qabḍim and to offer him incense (whdbh/bnyhw/tltt/'dbhm/whzrf/lhw). My reading of the text as well as the rendering differs from those of the editor., who read the last verb hsrf and translated it by 'and he has made gift of utensils'" (2).

W.W. Müller is so deeply convinced that his discovery is of major importance that he repeats it, in German this time, so that nobody in the German scientific world could possibly miss his great achievement. Here follows the German version:

"Nach dem Text auf der neugefundenen sabäischen Bronzetafel Ja 2147 ... lässt der Sohn des Stifters dem ʿAthtar Dū-Qabḍim drei Schlachtopfer und dazu Aroma darbringen (Lesung und Interpretation von Z. 6-7: whdbh/bnyhw/tltt/ʾdbhm/whzrf/lhw von der des Herausgebers abweichend)" (3).

It would certainly be very difficult to accumulate more errors and irregularities in such short statements.

1 - The information "newly found" = "neugefundenen" is a baseless invention of a simplistic mind prone to exaggeration. No detail of that kind was released in the publication of the bronze plaque. In fact, his "newly found" should have been replaced by "recently published;" I can only hope that W.W. Müller understands the difference between the two expressions. The plaque was discovered at al-ʾUhdūd more than ten years before it was published.

2 - What is the rationale behind the use of the hyphen before "Qabḍim" in the German version and its omission in the English text?

3 - In the quotation of my translation in the English text, "gift" must be corrected to "gifts."

4 - Who would ever guess that such broad a statement as "Lesung ... von der des Herausgebers abweichend" is limited to a single letter out of the 27 quoted by him in his two texts?

5 - The quotation of the original inscriptions in the two statements is erroneous. The edition clearly shows "[ʾdb]hm" (beginning of l. 7). Yet, W.W.

Müller erroneously transcribes "ʾdbḥm," thus considering three inexistent letters as absolutely certain.

6 - Without any justification of any kind, W.W. Müller translates bny of l. 6 as a singular, instead of a plural (cf. below).

7 - W.W. Müller reads the verb of l. 7 as "ḥẓrf" instead of "ḥṣrf" of the edition, and he makes a point to specifically mention his great discovery to his reader of the English text. He obviously is confident in his ability to read and translate an inscription upside down or any other text (4). His reading is a gross error as shown by the partial photograph reproduced below on pl. 6.

8 - W.W. Müller translates his erroneous "ḥẓrf" as "to offer incense" = "Aroma darbringen." But "incense" is not synonymous of "Aroma;" no etymology of ẓrf is given to justify his translation; and the verb ḥṣrf "to prepare" is known in RÉS 4194/4, a reference which he carefully sweeps under the rug.

9 - Last, but not least, by considering bnyhw (l. 6) as the subject of ḥṣrf (l. 7), W.W. Müller disturbs the grammatical schema of the text and, in so doing, he introduces a feature which is contradicted by the constant schema of dedicatory texts, viz. the person(s) formulating the prayers or wishes listed in the second part of a dedicatory texts always is/are the author(s) of the inscription (5). But the reader would never know that W.W. Müller distorts the schema of the text because he voluntarily limits his quotation to ḥṣrf/lhw, thus eliminating what immediately follows, viz. the consecutive clause introduced by fl "so that." Indeed, by making bnyhw the subject of ḥṣrf, W.W. Müller relates the singular personal pronoun -hw (l. 8-9; four times) to bnyhw, and this understanding in turn forces him to consider bny as a singular.

The grammatical schema of the text may be summarized as follows:

[ʿbdšms]m/bn/ʿmrm (l. 1) = the author of the text; the letter d was unfortunately left out in the printing of the transliteration of the text;

a - ḥqny/- (l. 2-4):
two incidental temporal clauses introduced by qr[b/d] (l. 4-5):
1 - [h]dbḥ/lhw/- (l. 5-6); and
2 - hdbḥ/bnyhw/- (l. 6-7); and

b - ḥṣrf/lhw (l. 7) (note the construction verb + lhw as in l. 5).

The two activities described in a and b are followed by the prayers of the author of the text, viz. 1 - a consecutive clause introduced by fl, which concerns the author of the text only (l. 7-10);
2 - the first final clause (l. 10-11)
3 - the second final clause (l. 11-12)
} introduced by l, which concern the author of the text and his sons.

Notes

(1) Cf. RSO, 45 (1971), pp. 91-94, and pl. I.
(2) Cf. PSAS, 6 (1976), p. 128.
(3) Cf. Paulys Realencyclopädie, Supplement XV, Munich, 1978, col. 749. The off-of W.W. Müller's paper entitled "Weihrauch" (cf. l.c., col. 700-777) appeared absolutely identical with the original printed text but under a special cover bearing the title "Weihrauch. Ein arabisches Produkt und seine Bedeutung in der Antike," and was put on the market. As in the original publication, the offprint covers 78 columns on 40 pages, and no special pagination was added to it. It should also be noted that W.W. Müller "my reading" of hZrf had already been stated by G. Garbini who writes that "La parola che Jamme legge hsrf va in effetti letta hzrf: la foto mostra chiaramente che il tratto superiore del segno si trova spostato sulla sinistra e non al centro della parte inferiore" (cf. AION, 34 [1974], p. 299).
(4) Sections II-IV of JaMAR, IX (pp. 73-112) contains a rather unusually long series of W.W. Müller's fancy readings and interpretations.
(5) JaCMYE, especially pp. 156-169, already gives many examples of W.W. Müller's distorting interpretation of the texts.

The Sabaean texts of al-Ḥazâ'in.

al-Ḥazâ'in is a rocky outcrop about 15 km northwest of Ṣa'adat (Yemen Arab Republic) whose coordinates are 16°59'N-43°46'E (1). From Ṣa'adat, the track winds through the plain and reaches first the widely spread village of aṭ-Ṭalḥ, and then the small village of 'Aḥmá (أحمى), which lies halfway between the preceding village and al-Ḥazâ'in.

The al-Ḥazâ'in site contains a large number of Sab graffiti and rock inscriptions. About 100 m east of the northern end of the graffiti field, there is another outcrop, much smaller than the other, about 3-4 m high, and with a small collection of the same type of graffiti; it is called Majiz (pronounced "Mayiz"), which is also the name of the nearby village, whose coorinates are 17°04'N-43°36'E (2).

The inscriptions scattered on the hill of al-Ḥazâ'in were reported by a Westerner attached to the party of the former Imâm Muḥammad al-Badr during the winter of 1962-1963. During the late sixties, they were also visited by several other Westerners on business in Ṣa'adat. More recently, Ch. Robin published a short report on his trip to al-Ḥazâ'in on "4 septembre 1973" (3), and two years later, he released 61 graffiti from that site (4). This author, however, does not mention the small collection of Majiz in either one of his papers.

The following lines review Ch. Robin's edition of some al-Ḥazâ'in texts and result from the analysis of statements taken at random. On the one hand, these notes are reproduced below as they were written. On the other hand, they are detailed enough to show the reader irregularities as numerous as they are diversified (e.g., gratuitous translations, contradictions, imaginative decipherments, inconsistencies, lack of objectivity, "latius hos," methodological errors, etc.), which belong to a dilettantish attitude in which the epigraphical material is mistreated, misused, and distorted to serve personal considerations and to foster social goals, a manner of working which the editor has inherited

from J. Pirenne and J. Ryckmans (cf. above, p. 23).

The logical conclusion from the long series of irregularities brought to light in the following pages is threefold:

a - the mere quotation of any SA word found in the decipherments published in RoQGP does not imply my acceptance of his readings;

b - no decipherment suggested by Ch. Robin, even when accompanied by a facsimile, published in RoQGP or in any other publication is or will be taken into consideration unless it is possible to check it on a legible photograph;

c - none of his ideas, suggestions or theories will ever in the future be considered or discussed unless backed up by the reference to the published material upon which it is supposed to be based.

A - The site.

During the two full days I spent at the site of al-Ḥazā'in, on December 5 and 6, 1974, I did not find anything special which might differenciate the two rocky outcrops from all other rocky hills bearing graffiti and rock inscriptions, which I visited in the past. RoREA, however, suggests that "il se pourrait que le site ait été une vaste nécropole" on the basis of ONE inscription mentioning "dn/qbrn." This statement is repeated by RoQGP where the text is his no. 6; and the author adds the following note: "voir également le n° 47" (p. 103). This opinion calls for several remarks.

1 - No. 47 does not refer to any tomb or anything of that kind; cf. below, M10.

2 - It is extremely unfortunate and irresponsible on the part of the editor that a text so important for his understanding of the site, his no. 6, is reproduced in a photograph which is almost entirely useless from the epigraphical point of view: only one letter can be read in all certainty. The editor's facsimile of the second half of l. 2 (immediately after "qbrn") and of l. 3 is such that almost every letter is doubtful or incomplete or both; and this scribble, which would be well at home among Philby's copies and is called a "lecture ... pas assez sûre" by its author, remains obviously enough without any translation. The editor's understanding of his "wdn/qbrn" as "Ce tombeau," which is presented as absolutely certain, remains unsupported by the context which is unknown; it also arbitrarily gives the text an unusual phraseology, a fact that the editor does not seem to have noticed. The value of his "wdn/qbrn" - if correctly deciphered - cannot be ascertained at the present time.

3 - In a magnificent "latius hos" which reminds the reader of the fallacious principle "ab uno disce omnes," the editor does not shrink from using his unsubstantiated translation of one text to suggest the possibility that the whole site "ait été une vaste nécropole."

B - Monumental and cursive alphabets.

According to RoQGP speaking of "le sudarabique monumental," "cette écriture fut utilisée sporadiquement ... à Qaryat al-Faw et au Ḥasā'" (p. 104, no-

te 1).

It is, first of all, a well-known fact that the first place name mentioned by the author is شبوة (5). Therefore, his transliteration (6) is inaccurate even according to his own rule of transcribing "le alif d'allongement par ā" (7). Secondly, the normal spelling of the second place name is al-Ḥasā, and the editor's "au" introducing "Ḥasāw" comes from the incorrect treatment of the Ar article ʾal as if it were French "le." Thirdly and most importantly, the situation is so different in the two places mentioned by him that they cannot be put at the same level.

It is not out of place to add here the following remarks.

1 - In the same paragraph and without any reference to an author, the editor speaks of "'sudarabique' la civilisation qui ... s'est épanouie ... dans les régions drainées par les vallées qui descendent vers le désert intérieur de Ṣayhad." The ordinary reader could hardly be aware that the phrasaeology of that statement practically reproduces in French A.F.L. Beeston's affirmation which reads as follows:

"civilization in South Arabia was virtually confined to the valley systems draining into the ... borders of the Ṣayhad sand desert (or Ramlat al-Sabᶜatayn) which stretches between Marib and Shabwah" (8).

a - Is it not some kind of pompous snobbery to prefer a name used by ancient Ar geographers rather than the modern appellation Ramlat as-Sabᶜatayn?

b - In order to be readily understood by his reader, A.F.L. Beeston adds the modern name between parentheses; but Ch. Robin does not do it.

c - Note also that Ramlat as-Sabᶜatayn lies between Mârib and Ḥaḍramawt, not only Šabwat, as stated by A.F.L. Beeston.

2 - Another example of Ch. Robin's picking up someone else's idea without mentioning the latter's name is his suggestion to call "divers groupes de population (Sudarabiques, habitants de la région de al-Faw, habitants de la région de al-Ḥazāʾin, etc.) ... qaḥṭānites par opposition aux Arabes de l'Arabie du Nord" (pp. 106-107).

This appellation undoubtedly comes from the title of A.F.L. Beeston's series, viz. " Qahtan. Studies in Old South Arabian Epigraphy." The exact meaning of this "Qahtan," however, remains unknown because A.F.L. Beeston failed to inform his reader of what he had in mind. For Ch. Robin, "qaḥṭānite" means "une population proche des Sudarabiques par la langue et la culture mais qui ne se confond pas avec eux" (p. 106) as opposed to "sabéen" which is "ce qui est strictement sabéen, politiquement et culturellement" (p. 107).

a - There is a manifest contradiction in Ch. Robin's position.

On the one hand, the texts of al-Ḥazāʾin "sont dus à une population proche des Sudarabiques" (p. 106).

On the other hand, he lists the "Sudarabiques" next to the "habitants de la région de al-Ḥazāʾin;" all of them are parts of a "population ... assez nettement individualisée" (p. 106) and become his "populations qaḥṭānites" (p. 107), and their language is opposed to "sabéen" (p. 107).

b - Among the Arabs after the beginning of Islam, Qaḥṭân refers to all SA populations of which Qaḥṭân is believed to be the ancestor. Therefore, the populations of the four SA kingdoms are no more and no less Qaḥṭânites than those of al-Ḥazâ'in, Qaryat al-Fa'w and around Najrân, who wrote their inscriptions in the mountains, because the language and palaeography of their texts is plain Sab.

That they evolved their cursive alphabet in their own peculiar way is no objection for anyone who has copied graffiti all through Arabia. For him, it is self-evident that the graffiti from Yemen, Wâdî Beiḥân, Mukérâs, Wâdî Ḥaḍramawt, etc., have each their particularities and physical appearance; e.g., it suffices to compare pl. 1 of JaMAR, III, and pl. LIII of G.L. Harding, Archaeology in the Aden Protectorates (9) to see the difference between the Qat graffiti from the country of Mukerâs and the Ḥaḍr graffiti from Wâdî Ḥaḍramawt. Such discrepancies do obviously not affect the substance of the language of the graffiti.

Local discrepancies exist in all linguistical group and constitute an element of major importance to determine their exact origin. They also exist in Tham. But, because of narrow-minded and personal considerations, those local differences are taken as a proof of different languages as illustrated not only by J. Ryckmans' basic thesis (10) which - as could have been expected - became ipso facto the opinion of the "laudemus invicem" club members, but also by F.V. Winnett who distinguishes between "Taymanite," "Jawfian" and "Thamudic" (11).

c - If Ch. Robin cherishes A.F.L. Beeston's idea of the Ṣayhad plain so much as to pick it up almost word for word, why did he not use "ṣayhadite" instead of "qaḥṭānite"?

d - In the true spirit of the Corpus des inscriptions... (12), the second appellation - as would also be the first - is an application of the principle "compliquer pour le plaisir de compliquer" because the author must use yet another word to specify the dialect of each text; e.g., "qaḥṭānite sabéen" because the inscriptions engraved by the three groups of people listed above are Sab, and neither Ḥaḍr, nor Min, nor Qat.

e - Finally, Ch. Robin should in good logic stop speaking, e.g., of "safaïtique" or the "Arabes de l'Arabie du Nord." Instead, he should speak of "ᶜAdnânites," since ᶜAdnân is believed to be to the northern populations what Qaḥṭân is to the southern groups. But, here again, a second word would be necessary to specify the particular group the texts belong to.

C - The name of the texts.

RoQGP repeatedly refers to the texts of al-Ḥazâ'in as "graffites" (pp. 104, 105, etc.)

It should be pointed out that the author's word "graffite" mean a true graffito here and there a rock inscription, as exemplified above (cf. p. 3). J. Pirenne also characterizes a rock inscription as a "graffito" (cf. above, p. 24). Although what those two authors exactly mean by "graffito" remains a mystery, it seems reasonably certain that, for Ch. Robin at least, "graffite" is not synonymous of "caractère cursif" (p. 105, note 1; at least if my understanding of his paragraph is correct). Yet several of the texts published by himself

do not belong to the monumental alphabet at all and use the cursive alphabet (e. g., nos. 4b, 8, 14, etc.) Then, how is it possible to understand his statement: "malheureusement, on ne sait pratiquement rien de cet hypothétique sudarabique cursif" (cf. l.c.). It seems quite natural to claim that almost nothing is known about certain things that are voluntarily not recognised as such. But who is going to understand the logic of an author who does not wish to recognise them for what they are, while failing to describe what they really are and to explain the great differences between the forms of those letters (e.g., the cursive m as 𐩣 in no. 14 compared with the monumental form 𐩣) and yet to turn around affirming that the differences "me paraissent être des phénomènes mineurs dus à l'influence d'usages cursifs" (pp. 104-105)? How is it possible to claim that those "usages cursifs" did have - not "might have" - an "influence" while proclaiming to practically know nothing about them? That is plain phrasaeological juggling ... as well as plain dishonesty because Ja 2224 b which is one of the lucky texts accepted by Ch. Robin as a graffito (cf. below) is much less cursive, e.g., than his no. 14.

Ch. Robin continues his oracle:

[1] "Les quelques inscriptions qui sont considérées comme cursives
[2] (Ja 768, Ja 2224 b, H I 2-b et la 'légende mystérieuse' [on some Sab coins]
[3] sont difficiles à lire et
[4] très dissemblables" (p. 105, note 1).

The division of the quotation in four sections is mine.

Ad 1 - Who are the authors of such an absurd oracle? Or was the information handed over to Ch. Robin by some revelation? If so, of what deity was he the lucky elect?

Ad 2 - a - How inconsiderate and ungrateful it is of Ch. Robin to so despise, e.g., two considerate opinions of his master to whom he owes so much!

(1) The list does not include "le monogramme cursif de la jarre" de Ḥajar bin Ḥumeid according to J. Ryckmans (13). WiOS rightly brushes aside J. Ryckmans' opinion as "unstatthaft" (p. 15). J. Ryckmans' verdict, however, was imposed upon him by his endorsement of J. Pirenne's mini-chronology: if the SA monumental inscriptions indeed started only in the 5th century B.C., which is J. Pirenne's fancy theory, then the jar of the monogram, which must be dated from the 10th-9th century B.C. on the basis of the carbon 14 test, must obviously enough and at all cost be excluded as a representative of that alphabet. And since the jar was found during the excavations in the heart of Qatabān, the only solution is to reject the monogram among the graffiti.

(2) It is also astonishing to see the author sweeping under the rug J. Ryckmans' following statement on Ḥajar bin Ḥumeid: "un nombre important de graffiti ... montrent, pour la première fois aussi clairement, à quel point l'écriture cursive..." (14). It should, however, be added that J. Ryckmans' remark, "pour la première fois aussi clairement," is wrong. The well-known Min material published in 1909 and 1914 by A. Jaussen and R. Savignac from al-ʿUlā and vicinity also shows "aussi clairement" the cursive writing in and around that northern city, as did later the well-known material excavated at Ḥuraydat in Ḥa-

dramawt and published by G.C. Thompson in 1944.

b - The truth of the matter is that hundreds of graffiti have already been published; cf., e.g., JaMAR, III, pl. 1.

Ad 3 - To state that Ja 768 and 2224 b are "difficiles à lire" is to give an unequivocal proof of dishonesty and/or incompetence. They could hardly have been written more clearly. H I 2=b is difficult to read only because it is faintly preserved. The so-called "légende mystérieuse" on some Sab coins is another proof - if at all needed - that the author is a full-fledged member of the "laudemus invicem" club because he endorses their contemptuous dishonesty by failing to refer to my decipherment of the legend as kbr hll, which was published fourteen years ago (15).

Ad 4 - That those graffiti are "très dissemblables" shows how confused Ch. Robin's understanding of the whole question really is, since those graffiti cannot but be "très dissemblables," as already pointed out above, p. 37. As JaCIASA restates it once more (p. 282, note 50): "Ces graffites, en effet, étant par essence cursifs, reflètent avant tout des types d'écriture individuelle et nullement professionnelle. Et c'est une autre vérité à La Palice que de dire qu'il n'existe pas deux personnes contemporaines, voire même apparentées, qui écrivent de la même manière."

In order for the reader to understand Ch. Robin's position, he must keep in mind that, for professional reasons, Ch. Robin endorsed J. Ryckmans' theory on the graffiti, which I have constantly rejected (16) and that the latter may change his mind on some individual points, but he is not likely to do it on his general theory on the graffiti for the simple reason explained in these words: "le but véritable de l'exposé de J. Ryckmans, bien qu'il se garde de le dire, est de défendre envers et contre tout la division des graffites récoltés par l'expédition Philby, qui fut arrêtée en 1952" (17). This division is simplistic enough: all text reproducing the SA monumental alphabet is Sab, all other is "'Thamudic'." And, in order to foster his theory, J. Ryckmans uses everything he can possibly think of, including preposterous opinions, such as the word divider characterizes a cursive text as Sab (18).

I stated just above that it was unlikely that J. Ryckmans would change his mind on the question of the graffiti. It should, however, be said that, if my pronostic is proving accurate, the question of the graffiti would practically be the only subject of some importance about which J. Ryckmans would not change his mind at least once.

As JaMAR, IX (p. 103, note 2) pointed out recently, J. Ryckmans denounced "toute la méthode de l'ouvrage" of J. Pirenne, although "in the past, he practically endorsed faithfully at one time or another all J. Pirenne's theories, e.g., in art, history, palaeography and religion."

More recently, J. Ryckmans made without fuss two important turnarounds in the question of the eponymate. In BiOr, 34 (1977; entered at the Catholic University Library June 22, 1979), p. 303A, J. Ryckmans reviews a paper written by A.G. Lundin on Iryani 10, but the non-specialist would never suspect that he makes two important turnarounds.

a - He practically rejects A.G. Lundin's opinion on the eponym tbʿkrb/bn/mʿdkrb. But, in Le Muséon, 87 (1974, p. 244, note 1), he had summarized that opinion

without adding any critical remark of any kind!

b - J. Ryckmans states that "la 'règle' du retour cyclique des mêmes noms d'éponymes est empirique, et entachée de bien des exceptions. On connaît si mal le mécanisme de l'éponymat..." But, it is on the basis of A.G. Lundin's theory of the eponymate, which he now practically rejects, that J. Ryckmans has based and still bases his chronology of so many SA kings (19).

The reader does not find in J. Ryckmans' review any reference either to his previous publications or to JaCMYE (p. 25), who rejects A.G. Lundin's opinion, and was released more than a full year before the writing of his review, which is dated of "Lovenjoel, octobre 1977." Finally, J. Ryckmans' opportunistic attitude is illustrated by JaCMYE in connection with the well-known expression ywm/ ʾlm/ʿttr/ - /btrḥ and his theory on some nominal formations (pp. 150-151 and 174-175, respectively).

D - The heterogenous unity of the alphabet of the texts.

RoQGP states that "contrairement à ce que j'affirmais de manière quelque peu hâtive (2), il ne semble pas qu'on ait fait usage de plusieurs alphabets à al-Ḥazāʾin" (p. 103), with reference to RoREA: "les graffites sont écrits dans des alphabets différant beaucoup les uns des autres. Dans les graffites de type sabéen eux-mêmes..." Thus, there were graffiti which did not belong to the "type sabéen," and which were "différant b e a u c o u p les uns des autres" (the underlining is mine); the author's expression is a veiled rendering of what he had said in Ṣanʿâʾ to the effect that "beaucoup de ces graffites sont 'thamoudéens'" (20).

The editor's turnabout is important since it implies the ascription of some texts from his "'thamoudéen'" to Sab. But Ch. Robin carefully avoids giving his reader the reason or reasons for his so sudden and quick change of mind. Was it the result of J. Ryckmans' intervention? Or was it the message of another revelation? The reader will most probably never know.

The most important aspect of the whole affair, however, is the reason justifying his first opinion on the "alphabets différant beaucoup les uns des autres." Since the reason cannot but be some graffiti found by him, WHERE ARE THEY? The editor cannot escape from facing the following dilemma:

either all those texts were excluded from his edition
or some of them are included in his paper.

In the first case, his selection has no representative value of the whole collection of texts. His choice of texts being one-sided and this one-sidedness being deliberate, the editor voluntarily mutilated a collection of texts to suit his own purpose.

In the second case, the editor's incompetence is self-evident because all the texts published by him are plain Sab.

In either case, and whether seen "de manière quelque peu hâtive" or not, none of the graffiti and rock inscriptions I recorded at al-Ḥazāʾin cannot possibly be ascribed to anything but Sab.

His first idea of "graffites... 'thamoudéens'," far from being dead

and buried, lingered all along and evolved into a fancy suggestion according to which the authors of the texts, all of them, were some kind of hybrid persons whom he calls "qaḥṭānites" (cf. above, p. 36). As a matter of fact, none of his two opinions, either the unicity or the diversity of alphabets, is accurate. What does exist is a Sab alphabet with local particularities (cf. above, p. 37, and below, 0). The common denominator of the editor's two opinions is at least his overstatement of those discrepancies which were understood as proof of various languages (his first opinion) or of a different dialect (his second opinion).

E - The representative value of Ch. Robin's selection.

RoQGP speaks on p. 103 of "les centaines de graffites" and states that "les graffites étudiés ne sont qu'un échantillonnage de ce qu'on trouve sur le site."

A fact of the utmost importance, which is NOT restated in his introduction to the texts, is found in RoREA: "je n'ai relevé que quelques-uns de ces graffites."

1 - The verb "relever" is also used by Ch. Robin to characterize his activity concerning the "quelques graffites" which he saw before reaching the flat top of J. Balaq Janûb (cf. above, p. 3). It is my opinion that the author did not copy any of them from the rock; he thus failed to comply with the first duty of a true epigraphist, viz. to study the text from the original itself whenever possible, a reproach already leveled by JaMAR, IX, p. 105, against W.W. Müller in the case of Ga 20.

2 - The reader is unfortunately not told how many are those "quelques-uns" or how many are those known to Ch. Robin by the photographs taken by his French friends. Whatever the number of the texts of his present collection is, Ch. Robin himself does not know whether his own collection represents one third or one sixth of the whole group. It is thus self-evident that he cannot in good faith speak of the majority of the texts which remains unknown to him. In other words, it is an obvious "latius hos" and a basic methodological error to dissert, as he does, on the whole collection of al-Ḥazā'in; e.g., to deal with "l'alphabet des graffites de al-Ḥazā'in" (pp. 103-104). As a matter of fact, the two groups Ḥaz 17 and 18, which are published below (cf. 0), show how wrong his systematisation is.

3 - A reasoning stated in the question of the alphabet of the texts (cf. above, p. 39) indicates on the part of Ch. Robin a possible voluntary mutilation of his own collection by discarding the inscriptions which did not fit his new opinion on the so-called palaeographical unity.

4 - If the choice of nos. 6 and 47 is readily understood (cf. above, p. 35), that of the other texts is neither explained nor justified. Were they chosen at random? Such a suggestion is, in my opinion, excluded by RoQGP's obvious purpose which is to present and substantiate his theory on the graffiti in general and in particular the "alphabet des graffites de al-Ḥazā'in" to which is hinged his thesis of the "qaḥṭānites." Such a purpose gives more plausibility to the possible voluntary mutilation of his own collection and, at any rate, less re-

presentative value to his published selection.

F - Photographs and facsimiles.

The photograph of pl. III is almost completely useless from an epigraphical point of view(cf. already above, p. 35). The photograph, however, shows how inaccurate the editor's facsimile can be: it suffices to compare the letter t at the end of no. 6/1 on both the photograph and his facsimile (p. 110, fig. 4).

The photographs of pl. Va-b are not clear. It would have been wiser to show less of the rocky hill by eliminating the sections all around the texts, because they are of no help - on the contrary - to the reading of the graffiti, and to enlarge the reproduction of the inscriptions.

The facsimiles are very inaccurate (cf. already, above, p. 36), although they are presented as true tracings made from the photographs; cf.in particular his fig. 1, 2 and 3 (pp. 108-109) compared with my tracings (cf.pl. 6 and 7). Cf. also nos. 45 and 46 on fig. 5 (p. 111) checked against the photograph on pl. Vb: none of the letters of the facsimile is accurately drawn; the section of ḍ (no. 45) in stippling is clear on the photograph; and the upper part of ḥ (no. 46) is missing on the facsimile.

It would, therefore, be unreasonable for Ch. Robin to hope that the reader would accept as reliable his facsimiles and, consequently, his decipherments when there is nothing but his sketches to substantiate them.

The case of nos. 7, 8 a and b, 45 and 46 on fig. 5 illustrates one aspect of the logic of the editor. In spite of being close to each other on the rock - the photograph of pl. Vb, however, does not allow the reader to see anything of nos. 7 and 8 - the five texts are separated from each other in two groups published toward the beginning and the end of the collection, respectively. Such an illogical presentation remains unexplained and unjustified.

G - The decipherment of the texts.

Ch. Robin's ability of reading the texts is unfortunately afflicted by myopia. This shortsightedness, however, sometimes is genuine, as exemplified by all the signs and the two cartouches which he failed to see in nos. 1-4 (cf. below, my reedition in M1-4). But, it sometimes is voluntary, viz. the editor adopted J. Pirenne's method of selecting what pleases him and discarding what does not fit his theory or particular interest at the moment (cf. below,M9: the reedition of his no. 47). Here follow two examples of his voluntary myopia.

1 - In relation with "Mᶜw" of no. 14 (p. 114; fig. 8 on p. 115; cf. also pp. 106 and 127B), RoQGP states that the name is "déjà attesté, semble-t-il, dans Ja 2731 de al-Fāw" (p. 114), with reference to note 1: "A. Jamme a lu Mᶜrʸ[t]."

a - First of all, it is not true that the initial letter of the name is capitalized in the edition.

b - The powerful and decisive "me semble-t-il," which remains unexplained and

unjustified, actually means the denial of four facts which are clearly indicated in my publication (21).

(1) The lower half of y is still on the stone; thus I transcribe it as "⌜y⌝."

(2) The left section of the rock is broken off.

(3) The name mᶜwyt is found in two other texts of Qaryat al-Faᵓw, viz. Ja 2536 c/2 and 2664.

(4) No other name attested on the site is of any help to restore the name of Ja 2731.

reading of the name as mᶜw⌜y⌝[t] is thus plainly justified.

2 - The following example also illustrates the editor's edifying objectivity in reproducing someone else's opinion (cf. already above, the preceding paragraph). He claims (p. 120, note 3) that "A. Jamme lit Qdm ᵓsmn et ᶜbdlt in Ja 1020.

The author distorts my transliteration which reads as follows: a: qdmm/ᵓsmn, and b: ᶜbdlt/mlt (21).

The reader certainly noticed that my mlt became "Mnt" in Ch. Robin's copy.

The author then adds that "il me semble préférable de rétablir ᵓsmn-ᶜbd Tymlt" in Ja 1020 a and b.

No justification is given of his "il me semble." Was it the result of yet another revelation?

It is somewhat consoling to see that the letter l is back in mlt.

What is the meaning of the hyphen introduced after ᵓsmn? According to his own transliteration system, it should be "ᵓsmn ᶜbd-Tymlt."

The photograph and the tracing of the two texts (22) show very clearly that there are two different texts, each of them composed of two names separated from each other by a word divider. Even the two letters bd of ᶜbdlt, which are the beginning of text b, are shorter than the letters, constantly even, text a. Ch. Robin manifestly scorns the preceding palaeographical facts.

It is plain dishonesty or total incompetence to claim as absolutely certain not only that the sign after ᶜbd with its left appendix is a word divider instead of l, but also that the sign before mlt with its triangular top is "y" instead of a word divider.

It is self-evident that, by omitting any word divider in his transliterations, Ch. Robin eliminates some material features which even at first sight prove erroneous hypotheses, such as those mentioned above, which should never have been presented in the first place had he paid attention not only to the sence of word dividers but also to their actual shape.

Another example of Ch. Robin's strange way of referring to someone else's opinion is his statement according to which, in AM 60.745, "A. Jamme fait remarquer qu'il fallait lire .]qrb" (p. 120, note 1). Here again, Robin distorts my opinion: JaMAR, II, transcribes "[ᶜ]qrb" and notes that G. Harding "aurait dû faire remarquer que la lettre initiale du premier nom restituée" (p. 127).

An amazing inside of Ch. Robin's reading or deciphering system is unexpectedly revealed by himself: he introduces his decipherment of no less than three inscriptions, viz. nos. 32 (p. 120), 43 (p. 123), and 57 (p. 126) by these two words: "on devine."

This invaluable information is unequivocal: for Ch. Robin, the texts are "devinettes" which "on devine;" in other words, the decipherment of texts is a mere guessing game, and guessing is the key of the riddle.

Such an attitude is hard to believe, of course. But, it is, in my opinion, a normal consequence of the general attitude of selecting what is suitable and favorable, and of rejecting what is unsuitable and unfavorable from the material at one's disposal. Since the objective value of the original information is already tramped under foot because of personal considerations, and those personal considerations are in turn the consequence of preconceived ideas suggested by mere guessing, it is quite normal that nothing could or would restrain the same guessing from subjecting everything else, including the texts to be deciphered, to its arbitrary and fateful verdict.

The best proof that "on devine" actually is, for Ch. Robin, synonymous of "on lit" (e.g., no. 16, p. 114) is that he does not treat his readings introduced by "on devine" differently from those preceded by "on lit." His readings of nos. 32, 43 and 57 contain eight letters:
seven of them are considered by him as absolutely certain, and
only one is topped by a • (cf. below, H5).
But a dot is also found above (cf. below, H5) two out of three letters of no. 10 (p. 113), the reading of which follows "on lit."

H - The transliteration system.

Ch. Robin's erroneous and fanciful transliteration system has already been denounced by JaMAR, VIII, who introduces his criticism by these words: his system "paraît illustrer l'adage 'compliquer pour le plaisir de compliquer'.. The sole purpose of any transliteration is to reproduce the original text as exactly as possible, nothing more and nothing less" (p. 25). Ch. Robin's novel system is evidenced again in his recent publication.

1 - The author normally omits all word divider, thus eliminating an important feature of the texts (cf. already above, p. 43) and especially in the graffiti where the use of the word divider is apparently left at the engraver's discretion. But nobody knows why it reappears in no. 10: "ᶜ/ṃṛ" (p. 113). The case of Ja 1020 a and b is a good example illustrating that Ch. Robin's elimination of the word divider in his transliteration is aimed only at fooling the reader (cf. above, p. 43).

2 - bn "son of," bnw "descendants of," and ᶜbd "servant of," followed by a noun or proper name, are extremely well-known cases of a word governing another word in annexation. But nobody knows why Ch. Robin uses three different ways of handling such cases in his transliterations:
a - no hyphen: "bn ᶜdmnt" and "bnw ḏwsᵐ" (no. 6/1 and 2);
b - hyphen after the first word: "bn-Wtn" (no. 39) and "ᶜbd-Gtfⁿ" (no. 33);

c - hyphen before the first word: "-ʿbd Tymlt" (his erroneous reading of Ja 1020 a and b; cf. above, p. 40).

3 - The transcription of names, such as "Dwsᵐ" (no. 6/2) and "Mlkⁿ" (no. 9/1), reflects the author's analysis of the names by isolating the -m and -n endings from the root.

Such an analysis belongs to the commentary, but certainly is out of place in any transliteration... and Ch. Robin never attempted to justify his fanciness.

Furthermore, the author's inconsistency is so self-evident that it is impossible to believe that he did not notice it himself. If he did not, such a blindness would accurately explain many things. If by any chance he saw the difference, it is no less impossible to understand that he did not care to explain it or at least attempt to justify it.

The -t ending, the -y- infix, and the m- prefix are no more and no less additions to the root itself than the -m and -n endings. Yet, all the names containing these three additonal features are transcribed as if these additions were parts of the root; e.g., "Slmt" (no. 21, and p. 128A) and "Sydt" (no. 56, and p. 128A);
"Nmyrᵐ" (no. 47, and p. 127B); and
"Mrkbt" (no. 22, and p. 127B) and "Mshr" (no. 42, and p. 127B).

4 - As seen by the quotations reproduced above, Ch. Robin capitalizes the initial of each name, although there is no capital letter in SA. But, because of an unknown reason - the author does not say a single word about it - the initial of the "n. de lignage" (p. 128B) "wm..." (p. 121, no. 36) is not capitalized. Another exception is also found in the commentary on no. 47 (cf. below, M10).

5 - The reader finds three different signs topping certain letters:

a - a dot, ˙ (e.g., "Ḋwsᵐ" in no. 6/2);

b - a question mark, ?, either small (e.g., "Ḃqlᵐ" in no. 26/2) or large (cf. "G̈lb" in no. 48b); and

c - a small circle, °, in "Š.ṫ[..." in no. 57.

The compositor of the printed text might be responsible - but it should be proven - for the two sizes of the question mark, but certainly not for the three signs themselves. Yet, the author does not have a single word, remark, comment, or note explaining the exact meaning of the three signs and the precise difference between them. Such a difference is exemplified by the fact that two of the three gimmicks may be found in the same word; cf.

"ʿḋb" (no. 29) and "Ẏṫl" (no. 45).

The exact meaning of the three gimmicks is impossible to guess; that is the only conclusion to be drawn from the following two series of Ch. Robin's inconsistencies.

a - At first sight, any of those gimmicks has no value whatsoever because of this fact: a name topped by one or more of those signs looses its addition(s) in the "Index des mots;" e.g., "ʿḋb" on p. 119, but "ʿdb" on p. 127A. When the name is repeated in the commentary and/or the translation (cf. below, L4d), all those signs also are normally eliminated (e.g., "Ḋwsᵐ" and "Dwsᵐ" in no. 6, translite-

ration and translation) Sometimes, however, the author's inconsistency is even messier, as in the case of "Bql^{m}" (no. 26/2) in the transliteration and the beginning of the commentary, but "Bql^{m}" in both the translation and the middle of the commentary.

The following case is unique and absolutely significant as Ch. Robin's grand finale of confusion and inconsistency: "Ytl^{m}" (no. 45, transliteration) = "Ytl^{m}" (same place, translation) = "Ytl^{m}" (same place, commentary) = "Ytl^{m}" (same place, p. 128B, "Index des mots").

Thus, four different transcriptions of the very same name!!!!

b - The absence of any explanation on the three mysterious gimmicks is all the more missed in that a question mark is added after the references of four names only out of the thirteen gratified with those gimmicks in the transliteration, viz. "ʿdb" (p. 127A), "Lnf" (p. 127B), "Ydym" and "Ytl" (p. 128B).

Since "Lnf" and "Ydym" have only one sign each, what makes them more particular and more deserving than, e.g., "Dws^{m}" and "Gdr," which also have one sign each?

Since "Ytl" has two gimmicks, what makes it more peculiar and more interesting than "Mr[." (p. 127B) which also has two signs?

Since "ʿdb" has three signs, what makes it more special and worthier than "Glb" which also has three gimmicks? But, "Glb" is missing in the "Index des mots" (p. 127)!

If all the names are listed as absolutely certain in the "Index des mots" and even sometimes in the commentary and/or translation, what can possibly be the actual meaning of the gimmicks used in the transliteration? Nothing, of course. There thus remains only to understand them as some kind of fancy arabesques illustrating the editor's belief that, as he puts it, "le sudarabique recule devant l'arabe" (cf. above, p. 24).

Inconsistency is one feature that the reader is sure to find time after time in RoQGP. Here follow two more examples.

1 - In relation with CIH 450, the author alludes to "une provenance qui pourrait ne pas être sudarabique" (p. 105; the underlining is mine). This statement becomes "qui provient de la périphérie du domaine sudarabique ou d'une région non sudarabique" (p. 125; the underlining is mine). An hypothetical suggestion becomes a certainty without any additional proof, except that in the meantime Ch. Robin's imagination has been working hard. Furthermore, the reader has to believe on the basis of Ch. Robin's affirmation that ʾAbyân, near Aden, would be at the fringe or even outside South-Arabia. It is there, however, that, according to Fr. Lenormant (23), RÉS 2706 and 2707 were discovered by Mr. Gauldraud.

2 - All the "noms" listed on p. 105 actually are proper names, viz. "n. de personne" or "n. de lignage" according to pp. 127-128, or both (e.g., p. 107, no. 1).

In the awful mass of inconsistencies and irregularities, it is consoling to find a little flower: Ch. Robin seems to have made up his mind on the choice of the symbol "RES" (e.g., p. 110); in the third volume of Corpus des inscriptions... (cf. above, p. 28, note 4), the reader finds both "RES" and "RÉS" on the same p. 5, and then "RÉS" on p. 8, and "RES" on p. 10. Will the reader have to go through another case similar to A.F.L. Beeston's on the sibilants? (24).

I - The palaeographical study.

The editor publishes the following statements (pp. 103-104):

[1] "Tous les graffites relevés appartiennent, du point de vue de la graphie, à une même famille. Ils présentent en effet les mêmes caractéristiques principales [viz. the forms of l, k and ḳ].

[2] On peut donc parler d'un alphabet de al-Ḥazāʾin;

[3] tous ses signes sont semblables à ceux du sudarabique monumental., à l'exception de ces trois-là.

[4] On notera que ces formes du l et du ḳ ne se rencontrent pas ailleurs."

Here again, the division of the quotation in four sections is mine.

Ad 1 - What does the ambiguous expression "appartiennent, du point de vue de la graphie, à une même famille" actually mean?

If the meaning is that the group of texts - the whole collection itself and not only his very limited collection, because the author speaks of "l'alphabet des graffites de al-Ḥazāʾin" (p. 103) - is a part of a larger palaeographical unity, the statement is nothing but a "lapalissade."

If the meaning is that all the texts of the whole collection form a palaeographical entity, the statement is another "lapalissade" for the simple reason that each group of graffiti, whether from Wādī Beiḥān, Mukēraṣ, Wādī Ḥaḍramawt, etc., also forms such an entity as a consequence of its isolation from the other groups and also of its particularities. The only important question is to know whether this entity is homogenous or heterogenous. Cf. also above, pp. 40-41.

Ad 2 - The statement is an obvious "latius hos;" there cannot be any question of "un alphabet de al-Ḥazāʾin" because it is plain Sab; and the author cannot speak for the majority of the texts which he does not know.

Ad 3-a- What does the vague expression "tous ses signes sont semblables à ceux du sudarabique monumental" actually mean? This statement is yet another "lapalissade" if it means that the letters are of the same nature as that of the monumental alphabet since all the letters are SA. But if the statement means that the letters of al-Ḥazāʾin have the same physical appearance as those of the monumental alphabet, then it is a voluntary error.

Who in his right mind would dare to claim that, e.g., monumental , and are "semblables à"""(e.g., no. 7, fig. 5 on p. 111), "" (no. 14, fig. 8 on p.115) and "" (no. 30, fig. 12 on p. 119)? Of course, all theses forms belong to the same alphabet, but they are different from each other.

b- At least, the editor's statements make one point very clear: the monumental form of l, , does not exist in his so-called "alphabet de al-Ḥazā-

ʾin."

On the one hand, when this characteristic serves his purpose and/or his preconceived idea, he hangs on to it and does not think it superfluous to repeat it, as he does in the commentary on no. 35 (cf. below, M8).

On the other hand, when the same characteristic contradicts his reading of a word demanded by his preconceived interpretation, then he simply forgets all about it, as he does in the case of his reading of no. 47/2 (cf. below, M9), and he does not even have the honesty of bringing his contradiction to the reader's attention.

Ad 4 - The form of l as 𐩤 is well known among the Qat graffiti; e.g., Ja 408 1: 𐩤, published sixteen years ago; it is also well attested in the Qat graffiti from the country of Mukéràs, three examples of which are published below (cf. O). The form of ġ as 𐩧 is already found in a Ḥasaean inscription published thirty-five years ago. 𐩧 (25), as well as in Lih JaL 93 a, 𐩧, published five years ago (26).

The author then deals with what he calls "autres variations" of letters.

a - The author knows so much about SA graffiti that he does not even give a single SA example or parallel for any of the eleven cursive forms of nine letters in his texts (p. 104) and, in four cases, he states only that those forms are "comme en éthiopien" — of course, such a high-sounding expression is doubtless intended to make a deep impression upon his reader — as if the forms had never been attested in SA graffiti before. Because they are well attested in the SA graffiti, the references which should have been given first, are precisely the SA parallels.

b - The editors fails to indicate the proportion between each of his "variations" and the ordinary letter forms, except for ḫ and ṯ (pp. 104-105).

c - The fork-like forms are of no importance to the editor; the ḫ, 𐩫, of no. 38 (cf. photograph on pl. Va), is not given any special attention; and under his 𐩫, the editor refers to no. 49, where the letter is 𐩫 (cf. photograph on pl. VIa).

d - The editor's form of r, "(: n° 27," does not exist (cf. below, M7).

J - The commentary.

The commentary is as fancy as the rest.

1 - "ʿbd: ce mot est traduit habituellement par 'esclave'" (p. 120, commentary on no. 33).

This statement is untrue; cf., e.g., JaSIMB, p. 444A: "ʿbd servant, worshipper," and my paper in Cahiers de Byrsa, 8 (1958-1959), pp. 158-159, where the meaning of the word is studied in the context of the SA material, which makes it

abundantly clear that ʿbd means "servant, worshipper" and not at all "slave." Ch. Robin's knowledge of SA matters is so limited that all that he knows on the question at hand is one remark by T. Fahd (27). Furthermore, the author is, here again, inconsistent with his own argumentation - another inconsistency to be added to all the others - since he maintains the erroneous translation of ʿbd as "esclave."

2 - "Il est étonnant que ʿmr^{m} et Nsʾmnt aient une forme de noms de personne alors qu'ils ont fonction - semble-t-il - d'épithètes" (p. 111, commentary on no. 6). The incompetence of the author is even more "étonnant": whether he is not aware of the facts or ignores them, they neverthless exist; cf., e.g., names such as ykrbmlk/wtr, ydʿʾl/byn, ʿlhn/nhfn, rbšmsm/nmrn, klb/dkrm, frwly/myḥyn, ḥśn/mlkkrb, etc.

3 - In relation with two groups of two letters united together in monograms, Ch. Robin claims that "ces ligatures semblent destinées à unir les deux éléments des noms propres composés" (p. 110, commentary on no. 6). Such an explanation is already contradicted by all other "noms propres composés" of his own collection, viz. in nos. 15, 19, 28, 32, 41, 46 and 54. Such ligatures are also used twice in Ḫaz 18 (cf. below, N2), where they do not unite together sections of compound names. The ligatures were obviously used at random by the engravers and at their own discretion.

K - The onomastics.

The science of onomastics comprises not only the etymology of the names and their parallels but also their derivation and vocalization. In his section entitled "l'onomastique" (pp. 105-107), the editor restricts himself exclusively to finding NA and SA parallels of his al-Ḫazâʾin names. The study of the editor's performance in the various fields of onomastics shows a rather unusual example of "ignorantia crassa."

1 - Etymology.

a - With reference to "Mhb" of no. 16, the editor states that the name "doit être probablement rapporté à la racine WHB"(p. 114). The "probablement," which remains unexplained and unjustified, implies the unnecessary aphaeresis of the root whb. The name belongs to the root hb = hbb, as already stated in 1965 (28) and repeated in 1973 (29). Obviously enough, Ch. Robin makes no allusion to these two publications.

b - The case of "Ǧšmr" of no. 32 is enlighting: no etymology is suggested to the great amazement of the reader. Was it not Ch. Robin who volunteered to help J. Ryckmans in his recent etymological inquiry (30) and to give him two shots in the arm by pointing out to him a couple of names which, in his opinion, corroborated his inquiry? (31) It is, therefore, astonishing to see the same Ch. Robin remaining speechless on the etymology of his "Ǧšmr." If actually attested (cf. above, pp. 42-44), the name would have to be referred to Ar ǧašmara "to be headstrong."

c - In relation with "Wbm" of no. 37, the author raises the question of "une forme syncopée de Whb^{m}."

The following remarks are in order. (1) Here again, the author's inconsistency is self-evident: he should have transcribed the name as "Wb^{m}" instead of "Wbm."

(2) The reader wonders why such a fancy idea was not suggested also by the author in his commentary on "Ds" of no. 25 since the name dhsm is well known in SA. Of course, the author could very easily not be aware of the name.

(3) The author relates wbn of Ja 2615 k to "une racine WB." There is no such root, and what revelation did the author receive - and from which deity? - to justify his arbitrary dissection of wbn into wb+n when the root wbn exists? For the root wb = wbb, cf. JaMAR, IX, p.104. There is no syncope in "Wbm" any more than an aphaeresis in "Mhb."

d - Ch. Robin claims to read "Wdmt" in no. 5 (pp. 109-110, facsimile on p. 110; photograph on pl. III; cf. also pp. 104, 105 and 128B).

It is useful to repeat here (cf. above, p. 42) that the editor's reading cannot be checked on the almost useless photograph; therefore, there is no way of knowing at least at the present time whether the first name of the text actually is what the editor's tracing shows or something else.

The editor writes the following in his commentary:

[1] The name "se rattache à la racine WDM très bien attestée dans l'onomastique safaïtique.

[2] Cette racine ne semble pas se trouver en sudarabique, à moins qu'on ne lui rattache l'un des noms propres Wd^{m} (Wd^{m}, nom de ʿr - montagne ou bourg fortifié - dans RES 3250, 4; ou Wd^{m}, nom de lignage dans Ja 2506)."

Here again, the division of the quotation in two sections is mine.

Ad 1 - a - Even were Ch. Robin's reading of "Wdmt" correct - that remains to be proven - it would still be preferable to interpret the name as a qtl+mt derivation, e.g., as hslmt of Ja 1016 m/1, rather than to have recourse to a root which does not exist in Ar and is attested only in two NA names

b - Contrary to what was expected, Ch. Robin does not refer to Tham, although it is indicated in his beloved handbook, HaAIC.

c - Ch. Robin's statement dealing with Saf is an oversimplification of the facts: the root wdm is found in two Saf names only, viz. wdm and wdmʾl, and only the first one is well attested.

The major difficulty about the root wdm is that it does not exist in Ar; Ch. Robin does not even bother to mention it or to search for a parallel.

In 1901, E. Littmann pointed to the right direction when referring to the royal Ethiopic name "Wedem" and to "Amharisch und Harari udmâ = Wüste" (32).

The Ethiopic parallel was picked up by G. Ryckmans who, at the same time, speaks of "wdm*, sens inconnu" (33). This author will maintain his opinion in his later publications, paying no attention to E. Littamnn's change of interpretation in 1940 (34) which is fully stated in 1943 (35): "So it is uncertain whether this [Ar] name is wdm or wdm, and [Saf] wdm should, therefore, rather be vocalized Wâdim as a short form of the following name. wdmʾl ... *Wadam-ʾel. The meaning must be 'God has reconciled'; classical Arabic ʾ has become w here."

It is very difficult to follow the logic of E. Littmann's argumentation.

1 - How is it possible for the spelling of an Ar name to affect the vocalization

and interpretation of a Saf name?
2 - How can wdm be "a short form" of a theophoric name in particular?
3 - The change of Ar ʾ to Saf w is stated but not at all justified.

In 1952, CIS writes: "wdm, huius nominis derivatio et significatio sunt dubiae" in his commentary on CIS 41 (p. 10B), and he vocalizes wdm and wdmʾl as "Wadam" (e.g., in CIS 41) and "Wadamʾil" (e.g., in CIS 538, p. 80B), respectively.

F.V. Winnett does not attempt any etymology; he simply refers to both CIS and E. Littmann's 1943 publication, and he vocalizes the names as "Wadam" and "Wadamʾel" (36), respectively. In his most recent work of 1977 (37), the same author does not refer to E. Littmann any more, but he vocalizes the names as "Wadm" and "Wadamʾil," respectively, with reference to CIS.

HaAIC claims that Saf and Tham ʾwdm, Sab mwdm and Ḥaḍr ʾnwdm also derive from the root wdm (p. 638).

1 - ʾwdm of Stein 1 a (p. 83). - The derivation of the name from the root wdm is borrowed from G. Ryckmans' edition of the text in 1941 (38), which refers to his 1934 work (39), "II, p. 52," where the name wdm is listed. But, the same name ʾwdm is mentioned in the same 1934 book in I, p. 41A, as a diminutive form, "ʾUwaydum," from the root ʾdm, as had been suggested by E. Littmann: "ʾUwaidim" (40). JaSN (p. 126) interprets ʾwdm as a qwtl form; thus, from the root ʾdm, which is very well known in Semitics and, thus, preferable to wdm.
In Tham Hu 157, A. van den Branden endorses E. Littmann's interpretation (followed by G. Ryckmans) of ʾwdm as a diminutive form of ʾdm, viz. "ʾUwaydim" (41).

2 - mwdm. - HaAIC refers to "Ry 508, 6" (p. 574), which should be corrected to "509," where the editor vocalizes the name as "Mawdum" (42) without any etymological remark in his commentary (43); thus, mwd+m. Cf. Ar mâda (i) "to be confounded, perplexed, or amazed."

3 - ʾnwdm. - HaAIC himself has become doubtful because he lists "See nwd?, or wdm?" (p. 81). The first etymology only can be taken into consideration (44).

As far as the root wdm is concerned, I would refer to Amharic "wädämi sparire, perdersi, spegnersi" (45) and "awäddämä devastate, ravage, demolish, put an end to" (46).

Ad 2 - In his limited knowledge of SA onomastics, Ch. Robin knows only two references to the name wdm, viz. Ḥaḍr RÉS 3250/4 and Qat Ja 2506. Obviously enough, no reason is given to justify his rejection of all the others. The commentary on the second reference listed by him points out that "wdm is also a family name in Ḥaḍr Ja 928/4" (47), which is RÉS 4852 listed by HaAIC (p. 638). Since he must have consulted his favorite HaAIC, the editor's exclusion of wdm of Ja 928 is certain. But, here again, no justification is volunteered. The other text mentioned by HaAIC is "J 1007" which is RÉS 3250 = BM 125126 (48). RÉS (VI, p. 61) translates the pericope bmsnᶜtn/ᶜ(4)r/wdm of this text as "dans l'ouvrage fortifié ᶜArr Waddim," a translation which I have endorsed in Ja 1007: "in the fortress ᶜArr Waddum" (49). As could be expected, Ch. Robin devised another interpretation according to which wdm is the "nom de ᶜr." Were it the case, the original text would read bmsnᶜt/ᶜrn/wdm. But, of course, since the South-Arabians were not fortunate enough to learn their own language from the new Parisian oracle (cf. above, p. 27), the author of Ja 1007 must be excused for writing the ar-

ticle on the wrong place.

2 - Nominal parallels.

Ch. Robin's knowledge of NA names in limited to G. Ryckmans' work of 1934 and HaAIC's register. The first list was already unreliable at the time of its publication fourty-five years ago (cf. above, the example of ʾwdm, on p. 51). The last paragraph of my review of G.L. Harding's compilation ends as follows: "Ici comme dans le cas des copies de Philby, il faudra prolonger la liste des corrections lorsqu'un auteur utilisera l'index en guise de référence" (50).

Since the publication of these lines, several authors chose to disregard the friendly warning (51) and they thus spurred, most probably on the ground of scientific objectivity and professional honesty, the great mass of information substantiating the warning and fulfilling the fifty-eight pages of my review. Very recently, JaMAR, IX, p. 90, pointed out that J. Pirenne, too, had made a massive use of HaAIC in her publication of some texts from Khor Rori.

In an attempt to beef up his commentary and, consequently, his own image, Ch. Robin fills up the lines of his paper with references to NA based almost exclusively on HaAIC ... with the foreseen result of showing his ignorance of NA and his scorn of scientific honesty. Here follow a few more examples.

a - Ch. Robin states that "Tbᶜ (n° 9)" (p. 105) is also found "en liḫyānite" (note 2). The Liḫ reference is JsaL 135b according to HaAIC (p. 128). The text is Min (52), and the name is also attested in the graffiti from the country of Mukérâs.

b - According to the author, "Kll (n° 4)," "Tbᶜ (n° 9)," and "Lḫyᵐ (n° 26)" "ne se retrouvent qu'en sudarabique" (p. 105).
The three names are already found in Tham, viz. Ramm 15 and Hu 766/2 (53); But 784 (54); and WiTh 56 (55), respectively.

c - In relation with "Hny" (no. 40), Ch. Robin writes that "on en connaît deux occurrences en safaïtique" (p. 122). HaAIC indeed refers the name to "C 484. IMD 15" (p. 628).
In fact, HaAIC's transcriptions are erroneous: it is ʾny in CIS 484, and ḫny in the second text which is LP 1282.
But, the name ḫny is found in Saf Wi 484 (56).

d - In the commentary on no. 6 (p. 111), Ch. Robin lists "Thnʾmnwt (lih.JSa 319)" with reference in note 1 to G. Ryckmans' index of 1934 and the remark that ... HaAIC does not list the name. Because Ch. Robin deals with something he does not know, the reader cannot expect him to know
(1) that JsaL 319 = 264 was studied in JaMAR, VII, pp. 125-126; the family name is hnʾmnwt, and
(2) that HaAIC lists the same text under the same name hnʾmnwt (p. 626).

It should, however, be noted that Ch. Robin's knowledge of the SA names is not much better than his acquaintance with NA.

a - According to him, "ᶜgyt . n'apparaît que dans CIH 459, 4" (p. 105).
The reference should be corrected to CIH 450/4 (as in p. 125). More importantly, the name is also found in Fakhry 77/1 and twice in JaSIMB, p. 417B.

b - With regard to "Mhb" of no. 16, the editor speaks of "nom de personne dont c'est la première attestation" (p. 114). This statement is already found on p. 105 where "Mhb (n° 16)" is listed among the names "attestés ici pour la première fois en sud-semitique."
The statement is untrue: mhb was already known as the name of a Ḥaḍr person in al-ʿAqabah 18 a (57), and of a Saf tribe in CIS 2702. For the editor's etymology, cf. above, p. 49.

c - In the commentary on no. 39 (p. 122), Ch. Robin faithfully reports HaAIC's reading of "wtn" in RÉS 3902, no. 96 (p. 635).
The original is a slightly bluish alabaster base for a human head and neck; the left side is broken off; = AM 60.599 (cf. HaAIC, p. 795A). The text reads as follows:

wtʿnnʾ	1	Watnân
drʾʿnʾ	2	[of the clan] Daraʾân.

3 - Nominal derivations.

There is not a single word, note, remark, or comment of any kind on the nominal derivations, not even on "Qsym" of no. 1/2 (cf. below, M1) or "Nmyr^{m}" of no. 47/4; nothing at all!

4 - Vocalization of the names.

The vocalization of the names in SA and in each branch of NA is the direct consequence of the study of the nominal derivations utilized in each sector. These nominal derivations normally are ignored completely, or treated superficially (58), or brushed aside in favor of the brutal application of the Ar vocalization on non-Ar names (59). As pointed out above, Ch. Robin is not interested in nominal derivations; naturally, the SA names are not vocalized in his edition: they are simply transliterated.

L - The translation.

Ordinary words normally are rare in graffiti which are mostly composed of names; the translation work is thus very limited. Ch. Robin's selected texts are no exception, and his translation work is as fancy as the rest, with a single exception, "bn" of no. 6/1, which is correctly translated "fils de."

1 - For ʿbd, cf. above, pp. 48-49.

2 - For no. 47, cf. below, M10.

3 - For the translation of "wdn/qbrn" of no. 6/2, cf. above, p. 35.

4 - "bn" is translated "fils de" in no. 6/1, but "ibn" in nos. 1/1, 23, 26/1, 39, 42/2-3, 45 and 46; and "bnw" is rendered "banu" in no. 6/2.

a - The second translation of bn is erroneous: the graffiti are not funerary proscynemas where the second interpretation sometimes is correct.

b - Contrariwise, "ʾšms" (no. 5), "Tbʿ" (no. 9), "Slmt" (no. 21) and "Hyw" (no. 33) are each seen as: "nom du père ou du lignage" (pp. 110, 112, 117 and 120, respectively). They cannot be personal names because bn "son of" is missing

in each case. Here again, Ch. Robin's inconsistency is manifest.

(1) Each of the four names listed above becomes "n. de lignage" exclusively in the "Index des mots" (pp. 127A, 128B, A, and 127B, respectively).

(2) The editor's favorite comment, "n. du père ou du lignage," is wanting in the commentary on "ʾsd" (no. 7), "Mrkbt" (no. 22), "Mslm" (no. 35), "wm..." (no. 36) and "Wtn" (no. 39) (pp. 111, 117, 121, 122 and 122, respectively). On p. 127A, correct "ʿdmnt" of no. 6/1 to "ʿdmnt."

c - It is a sign of pretentious snobbery to render "bn" as "ibn," and "bnw" as "banu" in a French paper as if the French language did not have the accurate word in each case.

d - Since Ar ʾibn means "son" as well as "descendant," not only the editor's translation is inaccurate in every instance regardless of his understanding of the following name, but also "bn, 'fils, ibn'" of his "Index des mots" (p. 127A) implies a self-evident tautology.

e - Another inconsistency is found in the "Index des mots," which lists "bnw, 'fils, banu': 6, 2" (p. 127A). No text of his selection justifies the the mention of "fils" after "bnw."

f - The editor's translation of "bn" as "ibn" combined with the unvocalization of the names breed illuminatingly useless translations such, e.g., as in no. 1:

transliteration:		translation
"Ḫyw^{n} bn Qsym"	"Ḫyw^{n} ibn Qsym"	

The same fruitless redundancy is found also in nos. 23, 26, 39, 42, 45 and 46.

5 - The two gentilic words "ḥšdy^{n}" (no. 19) and "ǧymy^{n}" (no. 20) are translated "de Ḥāšid" and "de Ǧaymān," respectively (pp. 115 and 127B). These translations do not reflect the texts. If the authors of the inscriptions chose to engrave the words listed above instead of "dḥšdm" and "dǧymn," they had their reason or reasons, and their choice must be respected in the translation.

M - The study of some texts of Ch. Robin's selection.

The study of some texts published by Ch. Robin introduces the reader to the inner sanctuary of any publication of inscriptions. It will be possible for him to see the editor at work when tackling with original texts known to him by photographs. Two facts are worth commenting here.

1 - Ch. Robin uses the very same verb in his two papers to characterize the kind of work done at al-Ḥazāʾin, viz. "relever" (cf. above, p. 41).

In RoREA, he speaks of his own work only: "je n'ai relevé que quelques-uns de ces graffites" (p. 170); and
in RoQGP, he describes not only his own work but also the photographing of some texts by his French friends: "tous les graffites relevés" (p. 103).

The verb "relever" is not synonymous of "copier;" and his friends most certainly did not copy any text. Furthermore, I did not find in RoQGP a single allusion to the fact that he did copy any of his texts from the original rock. Ch. Robin's failure to decipher the texts from the rock itself is even more repre-

hensible because he was dealing with graffiti which very often do not show too well on black and white photographs.

2 - I did not find in Ch. Robin's papers any allusion to the fact that the graffiti had been taken on color photographs. These, however, are the only ones to show at its very best the difference between the rock and the pecked, or scratched, or linear graffiti. Of course, Ch. Robin has on his side J. Ryckmans who endorsed E. Anati's preposterous claim "to ; accurately evaluate 'differences in the shade of patination' (p. 5) on black and white photographs"(60).

1 - RoHa 1 (p. 107, and fig. 1 in the upper half of p. 108, lower half; cf. also pp. 104; 105, 127B and 128B); for Ch. Robin's facsimile and my tracing, cf. pl. 6.

The comparison between the two reproductions of the graffito shows how inaccurate the editor's sketchy drawing really is, even taking for granted that his original black and white photograph was taken with a camera not placed in the horizontal axis of the text.

a - The cartouche in stippling is eliminated;
b - Not a single letter is reproduced accurately;
c - The left half of the horizontal bar of w is made up by the editor;
d - The first n is reversed, being dextrograde although it is senestrograde, and its upper bar is not destroyed at all;
e - The word divider is eliminated; and
f - The exact location of the camel, which is in stippling and not at all a solid design, is inaccurate. The head and the top of the hump are shown on my tracing.

Note also that the hatching inside the text represents a bullet hole.

The whole commentary on qsym is worth quoting:

[1] "Je lirais plutôt Qsym que Qsy[m]
[2] car la racine QSM est attestée dans l'ensemble de l'épigraphie sud-sémitique (safaïtique, 'thamoudéen', sudarabique) (3)
[3] alors que la racine QSY ne se retrouve qu'en safaïtique..
[4] Qsym est le nom du père ou du lignage" (p. 107).
[5] "aux références de G.L. HARDING..., on ajoutera celles de A. JAMME, Miscellanées..., IV..., p. 175 (Qsm et Qsmt)," states note 3.

Ad 1 - A name, such as qsym, should normally be interpreted as a qutayl derivation. But, because "Qsym" is reproduced identically in the author's transliteration and translation (cf. already above, p. 54), nobody knows what the author's interpretation of the form is, provided, of course, that he has one. The same remark is also valid for "Nmyr[m]" (no. 47/4).

Among the names listed in his "Index des mots" (pp. 127-128),
on the one hand, six certainly belong to the qtlm derivation (for the case of "Gt[m]," cf. below, M5), and
on the other hand, only one belongs to a secondary form of the qutayl formation, viz. "Nmyr[m]" (no. 47/2).
Such a disproportion, which is also attested in the whole SA material, suggests considering qsym as a qtlm derivation, thus "Qasyum." The same remark applies

also to "Lḥy^{m}" (no. 26/1).

Ad 2 a - Here again, phraseology is given the upper hand: the high-sounding expression "l'ensemble ... sud-sémitique" does apparently NOT include Liḥ, because the word is wanting in the explicative enumeration.

b - HaAIC (p. 482) does not refer to any Liḥ text; so, Ch. Robin forgot all about it.

Yet qsm is found in JsaL 62/2 and 288, as already known since 1914 (61).

c - The two Tham references given by HaAIC are erroneous. In JsaT 201, the name reads qsmy (62); and the name of WiAM 29 is qsm (63).

d - In Saf Wi 629 referred to by HaAIC, the first name reads ʾqy "ʾAqway," as in CIS 1668; but the editor of the text reads it as "ʾ(k)y." In WH 2817, the editors erroneously read "qšm" (pp. 407 and 603B) instead of qsm.

Ad 3 - The author's statement is erroneous: the name qsy is already found in Ja 1016 f, published in 1966.

Ad 4 - For bn, cf. above, pp. 53-54.

Ad 5 a - The full title of my publication is given in note 1 of the same page 107. For a somewhat similar transcription of the title and "la répudiation systématique d'un fait publié bien connu" repeated by such a transcription, cf. JaCIASA, pp. 281 and 270-271.

b - Since Ch. Robin also refers to qsmt, the reader does not understand why he fails to list also qsmʾ of RÉS 3650bis/5 (64), qsmm of Qat Ja 2454 d, and qsmlt of Himâ/12.

The texts reads as follows: bywn/bn 1 Haywân, son of
qsym 2 Qasyum.

2 - RoHa 2 (p. 109, and facsimile on fig. 1 in the upper half of p. 108, top; cf. also pp. 104 and 127); for Ch. Robin facsimile and my tracing, cf. pl. 6.

Here again, Ch. Robin's sketchy facsimile distorts all letters; the le vertical bar of ġ is eliminated as well as the entire text b; the author fails t note that all hatchings of the facsimile represent bullet holes.

a: in the upper section; the author reads:

"1 ʾlġ
2 ǧš Aucune interprétation satisfaisante ne se dégage."

The texts reads as follows: ʾlˁġˁnˀ 1 ʾIlġann
ġš 2 [of the family] Ġišš.

For the second element of the new theophoric name, cf. Ar ġanna "to speak, sing through the nose," and Saf names (65) ġn, e.g., in LP 279, and ġnh in CIS 2577, and ġnnn in Wi 83. For ġš, cf. Ar ġašša "to deceive," and Tham ġš in JsaT (206 (66), and Saf hġš in WH 91 (67).

b: below and to the left of the preceding text; not recorded by Ch. Robin.

b[n]t Banat.

Cf. the Qat family name in RÉS 3902, no. 78; the personal name is frequent in Saf (e.g., Tap 50 (68)); it is also found in Tham Hu 207 (69), and in Lih (e.g., JaL 8 t).

3 - RoHa 3 (p. 109, and facsimile in fig. 2 on p. 108, lower half; cf. also p. 127B); for Ch. Robin's facsimile and my tracing, cf. pl. 6.

Here again, all letters are distorted in Ch. Robin's facsimile; the appendices are eliminated; the cartouche in stippling also is forgotten; less than half of the name of text b is deciphered; the author fails to note that all the lines represent veins in the rock and not at all cracks, as his facsimile might suggest.

a: inside a cartouche in stippling in the lower right corner:

ḫywn Ḫaywân.

b: above the second half of text a: ʿlfn ʿAlfân.

Cf. Saf ʿlf, e.g., in Wi 261, and Tham ʿlft in JaT 35 c/1.

4 - RoHa 4 (p. 109: facsimile and edition; cf. also pp. 104 and 105); for Ch. Robin's facsimile and my tracing, cf. pl. 7.

The long aslant line below text b in Ch. Robin's facsimile does not exist; the black spot in text b is a shallow natural cavity; the line to the left of text a is but the edge of a small depression; the line above the beginning of text b is a long crack. Here again, no letter is accurately designed; text b is incompletely deciphered.

a: in the upper left corner: kll Kalâl.

The editor states that "ce nom de personne est attesté en sudarabique dans RES 4589, 1 et 4614(?)." These two references are also found in RÉS, VIII, p. 185B, but without the question mark.
The first reference must be corrected to "4589 A/2," where the name "may be read (g)ll (Ga)lil" (70).
The family name in RÉS 4614 "may be read (s)ggg (Sa)ggag" (70).
The personal name kll is also found in Tham, e.g., Ramm 15 (70); cf. also Tham klln in Hu 481 (71).

b: below text a:

ktʿ yġlb Kâtiʿ [of the family] Yaġlib.

ktʿ, cf. Lih ykttʿ in JaL 8 m. The two Tham texts listed by HaAIC (p. 495) under "ktʿh," viz. Hu 733/1 and 735, must be suppressed (72). yġlb, cf. ġlb, e.g., in Min WiM 11/1, and Sab Ja 2771 av; cf. also, e.g., ġlbm in Ḥaḍr RÉS 3952/1, Qat RÉS 3856/1, and Sab Ja 2194 as; and ġlbn in Ja 2640 b/1.

5 - RoHa 22 (p. 117; cf. also pp. 104-106 and 127B).

a - The first name is read "Gt^{m}." The editor refers to "Gl 942, 3" and adds that "ce même nom se trouve une fois en 'thamoudéen'."

(1) The feminine name, as in l. 3 of Gl 1277 = 942, is also found in a Ḥasaéan inscription published thirty-three years ago (73) and of special importance from a palaeographic point of view (cf. above, p. 48). Note that the reference given by Ch. Robin comes from HaAIC (p. 452), who does not list the other which is also omitted by the editor.

(2) "Hu 516, 6" of HaAIC for Tham is an error instead of "514, 6;" "Hu [page] 514 [no.] 6" is Hu 722/2 (74).

(3) The unjustified dissection of a name, which has been denounced several times in the past (75), is invoked by Ch. Robin in the present case: "Il est vraisemblable que Gt^{m} soit une graphie défective de Gwt^{m}, bien attesté en sudarabique." The adjective "défective" is incorrect (76) and should be replaced by "syncopée." Cf. Ar ġatama "to give the best to someone."

(4) In the facsimile, the left vertical bar of the first letter is in stippling, which means, on the basis of the commentary on no. 4b (p. 109), that the bar is difficult to read. Since the reader can hardly be certain that the editor can read a text correctly, the existence of that bar is doubtful at the best. Then, "Gt^{m}" easily could in fact be ḥtm "Ḥâtim;" cf. Ar ḥatama "to rub," and Saf ḥtmt, e.g., in CIS 1871.

b - The editor reads "t" at the end of the second name as if his reading was absolutely certain.

The horizontal bar of that letter is represented by a narrow hatching. What does a hatching mean in Ch. Robin's system, if compared with the stippling, is anybody's guess. It might easily represent nothing more than a scratch in the rock, in which case, the last sign would simply be the word divider; thus, "mkrb/."

6 - RoHa 26 (p. 118 and pl. IVa; cf. also pp. 104-106).

The initial letter of the personal name of l. 2 is a rectangle standing on one of its short sides ... and the editor reads such a letter as "B."

The letter is ʿ; thus ʿqlm "ʿAqlum;" cf. in Saf, e.g., ʿqllh in JaS 166, and ʿqln in CIS 4215. Note the existence of the word divider before "bn" in l. 1.

7 - RoHa 27 (p. 118, and photograph on pl. IVa; cf. also pp. 104 and 128A).

The name is read "Šmr" by the editor.

The last letter, if read r, would be above the horizontal axis of the two preceding letters which are well lined up. The lower half of the letter is still visible on the photograph. The name reads šmn "Šaymân;" cf., e.g., šm in Lih JaL 149 g/2, Tham Eut 549 b, and Saf CIS 553.

8 - RoHa 35 (p. 121: facsimile and study; cf. also pp. 104, 106 and 128A).

The editor reads "S^{c}d^{2}" and adds that "le signe qui suit S^{c}d^{2} est une barre de séparation: il ne peut être lu l puisque le l de Mslm est potencé, forme caractéristique de l'alphabet de al-Ḥazā^{2}in."

a - Cf. the remark above, pp. 47-48.

b - If the sign immediately after "S^{c}d^{2}" actually "une barre de séparation," the author's note that "il ne peut être lu l" is another "lapalissade' because il simply cannot be read l : the word divider is never l in SA - a fact which the editor does not seem to know - regardless of the form(s) of l in other graffiti from the same collection.

c - The facsimile shows a tiny aslant bar appended to the left of the ---er extremity of a vertical bar.
On the one hand, if there actually is an appendix to the so-called word divider, how can the reader be certain that the appendix is accurately drawn, and that it was not shortened to suit the editor's argumentation on the letter l, if he keeps in mind the editor's decipherement of other texts where several letters and even several names were not seen, or recognized properly, or simply ignored?
On the other hand, the appendix could easily be only a scratch or a crack the rock.

d - The simple fact that one form of l exists in a text does not at all prove that another form can or could not exist.

9 - RoHa 39 (p. 122 and photograph on pl. Va; cf. also pp. 104, 105 and 128B).

The editor reads the first personal name as "..m^{n}."

a - By transliterating his name as "..m^{n}," the editor necessarily implies a qtln derivation. What kind of revelation gave the editor the assurance that a ʾqtl formation, such, e.g., as ʾsmn of Ja 1020 a (cf. above, p. 43), was positively excluded? The ʾqtl derivation is represented by two names in his "Index des mots," viz. "ʾnmr" and "ʾšms" (p. 127A). What kind of scuple - if any! - did afflict the editor to write "..mn" in his "Index des mots" (p. 128B)? Personally, I prefer to see in this case another example of messy inconsistency, as illustrated by the following two cases:

"..^{c}bm." (p. 115, no. 18). The editor writes that "il me semble qu'il y ait une lettre avant et après la séquence ^{c}bm;"
but "...]^{c}bm" (p. 128B).

"1 .....qḥ.
2 qḥ. -" (pp. 123-124, no. 47/1-2)
but "...]qḥ: 47, 1 et 1-2" (p. 128B). For this text, cf. immediately below.

b - The name reads ʾlhmš "ʾIlhamaš;" cf. Ar hamaša "to talk much," and the Saf

personal name hmšl "Hamašil" in WH 3055. Note that the name ʾlhms is followed by a word divider.

c - Three remarks are in order on the second personal name of the text.

(1) "Wtn" (p. 122; cf. also p. 105) becomes "Wtn" in the "Index des mots" (p. 128B).
(2) For the interpretation of the name, cf. above, p. 54.
(3) For the editor's allusion to RÉS 3902, no. 96, cf. above, p. 53.

10 - RoHa 47 (pp. 123-124, and photograph on pl. VIa; cf. also pp. 104-106 and 127-128).

The text reads as follows:

.../qḫl/ʾ[h/]	1	... Qâḫil has
qḫ/gdym/b/	2	[pre]pared the palm trees of the
yt/ʾbhw/	3	house of his father
nmyrm/	4	Numayrum.

The holes to the left of l. 3 are, here also, bullet holes.
Twenty-one lines out of thirty-five of p. 124 are devoted by the editor to his general commentary of the text, which is based on three voluntary errors.

The present case is the most cynical example encountered so far of a voluntary misreading of a photograph by the editor determined to apply his general approach to the texts as a mere guessing game (cf. above, p. 44).

1 - He disregards the obvious fact that a word divider is added at the end of l. 3 and 4, where the word divider is absolutely unnecessary. The preceding fact justifies considering the presence of the same word divider also at the end of l. 1 and 2 ... and the word divider is certain at the end of l. 2.

2 - The editor misreads the third letter of l. 2 as either "ỵ" or "ḥ;" cf. "ỵdym" which becomes "ydym (ou ḥdym)" in the commentary, and "Ydym" and "ḥdym" on pp. 128B and 127B, respectively.

a - Note that "Ydym" lost its capital in the commentary; cf. also above, p. 46, for the loss of the dot topping the capital letter.

b - The editor's reading of the letter as either "y" or "ḥ" is based exclusively on his determination to find a suitable letter which would provide him with the possibility of using his erroneous "bỉyṭ" in l. 2-3. The commentary makes it abundantly clear that the reading of the first letter is determined not at all by the detailed analysis of the photograph, but only by a mere guessing aimed at finding a plausible context suiting his "bỉyṭ."

(1) There is absolutely no possibility of finding the only form of 1 acknowledged by the editor as the sole representative of his alphabet of Hazâʾin, viz. either ┐ or ┌ (cf. above, pp. 47-48). At least the lower half of the short vertical bar should be visible on the rock; and there is nothing to be seen, not even the bottom end of the aslant appendix of an ordinary 1, ┐.

(2) The height of the letters and of the upper half of either ┐

ẏ makes it impossible to read the letter as either "ḥ" or "ẏ."
The height of the vertical bar is 6.2 mm, but that of ḥ of l. 2 is 4.4 mm, and of the three ẏ's of l. 2, 3 and 4 is, respectively, 4.4, 4.4 and 3.7 mm.

The letter is ġ: the diacritic appendix, which is still visible on the photograph, is engraved to the right of the vertical staff; the letter is dextrograde as the following d.

(3) The editor claims to read "bl" at the end of l. 2: he took the bottom line of a damaged spot on the rock as the diacritic element of l, contrary to his oracular introduction which acknowledges only one form of l, ⌐ or Γ, and without informing his reader of his turnaround (cf. above, p. 48).

ġhl is known, e.g., as a clan name in Min RÉS 3757/2. [ḥ]ġḥ, e.g., Ja 1093/1. ġdym, plural of ġdm; cf. Ar jadîm (or judâmiy) "palm tree laden with fruits." nmyrm: the editor should have referred to both nmyr of Ja 2566/2 and nmyrt of Ja 2570 j.

11 - RoHa 48 (p. 124, and photograph on pl. VIa; cf. also pp. 104 and 127B).

a: below the right half of the preceding text:

ʾbḏᶜf ʾAbḏaᶜaf.

Ch. Robin reads "ʾbkᶜ. ou ʾlkᶜ.;" in his commentary, read "au-dessous" instead of "au-dessus;" similarly, read "en dessous" instead of "en dessus" on p. 113, commentary on no. 11. For the second element of this new theophoric name, cf. the proper name ḏᶜf in RÉS 3946/3, and the personal name mḏᶜf in Saf CIS 2403 (77).

b: to the left of the preceding name, and below and to the left of the beginning of no. 47:

gmln 1 Gamlân

nmlm 2 [of the family] Namlum.

Ch. Robin reads the whole text as "Glb ..m."

1 - None of the two sections of the graffito is listed in the "Index des mots" (cf. already above for the first name, p. 46).

2 - The photograph shows that the graffito is composed of two lines ... but Ch. Robin's transliteration occupies one line only. Note, however, that the bar is vertical instead of being aslant which is the word divider (cf. no. 10 on p. 113; cf. above, p. 44). Thus, the vertical bar indicates a change of line, at least I suppose. But, then, why does the editor makes an exception in the present case? Elsewhere, in nos. 1, 2, 6, 9, 26, 42 and 47, the second line of a text always is written below the first and is introduced by the number "2."

gmln is known in Sab as a clan name in RÉS 4194/1; cf. also the personal name in Tham Hu 166 (78). nmlm, cf. nmnml in Ḥaḍr (79); the root nml is well attested in NA; cf., e.g., nml in Lih JaL 123 b.

N - Some other texts from al-Ḥazâ'in.

Unlike RoHa 1-57 which were apparently selected to suit the editor's opinion on the palaeographical unity of the whole collection from al-Ḥazâ'in (cf. above, pp. 40-41), the basic reason for choosing two groups of texts may be presented as follows.

1 - A group of graffiti represents the writings of as many individuals as there are texts unless one individual is responsible for the tracing of two texts, which is not the case of either Haz 17 or 18. A group of graffiti shows many different types of letterings which, unlike a selection of isolated texts, is imposed by the epigraphical material itself.

2 - The choice of Haz 17 and 18 forced itself upon me for not only they are the first two groups of texts to be found in my field book, but also they are next to each other at al-Ḥazâ'in. These two groups of 16 texts already show several types of lettering and features which are not supposed to be there according to Ch. Robin's arbitrary study which claims to represent the whole collection.

The most interesting feature is the form of ḫ as a tau cross, T of Haz 17 d, viz. the central bar of ḫ was pushed down below the horizontal bar and the two lateral vertical bars were shortened. The sample of Haz 18 f, T, shows an isolated short central vertical bar and no left vertical bar at all.

Other forms worth mentioning, which are also found in other SA graffiti, are:

1 - d of Haz 18 b, is composed of two unconnected elements; they are very close to each other, but they do not reach each other; N;

2 - d has one central bar only, which is horizontal in H of Haz 17 c, but aslant to the right in Haz 17 b, H;

3 - the cursive ḫ is composed of a fork in Haz 17 b, ⅄;

4 - the letter ẓ is upside down in Haz 18 a, ⅁; and the ordinary circle is replaced by a square resting on one of its angle in Haz 17 h, ⍰;

5 - the monumental l, ⅂, is attested, e.g., in Haz 17 g, ⅂; and a very cursive form is found in Haz 18 f, ⅂;

6 - the rounded forms of n are ⟩ of Haz 17 e, and ⟩ of Haz 18a;

7 - the form of ṣ is a large rectangle standing on one of its short sides in Haz 17e, ⍓ (cf. already in RoHa 26/2; cf. above, p. 58); and

8 - d has one horizontal bar in the center, two lateral bars slanting concentrically (as in many Lih letters), and no bottom in Haz 17 i, ⍈.

1 - Haz 17: in the upper section of the rocky hill; cf. tracings on pl. 7.

a: in the upper right section of the left panel:

ʾsgm ʾAsgam. Cf. Ar sajama "to flow, stream."

b: below and slightly to the left of the preceding name:

whbm dnr Wahabum, he of (the family) Nawr.

whbm is a very well-known SA name. nr is a personal name in Saf (e.g., Tap 47), and in Tham (e.g., Hu 393); cf. also the personal names nrn in Liḥ, e.g., JaL 118/5.

c: below the preceding text:

kdn/bḥr/ Kaddân [of the family] Baḥîr.

kdn exists in my onomastical files; the reference has not been found as yet; cf. Tham kdw in Hu 434a (80). bḥr, also a family name in Ja 1012 1, and a personal name in the graffiti from the country of Mukérâs.

d: to the left of text c, and below and to the left of text b:

lḥy Laḥay.

e: below text c:

šmn/bn/yl^{c}m Šaymân, son of Yal^{c}am.

šmn, cf. RoHa 27 (cf. above, p. 58). yl^{c}m, cf. l^{c}m in Saf, e.g., LP 1297 (81).

f: below the extremity of the preceding text:

šmrm Šamrum.

E.g., Ḥaḍr Ja 2891 a/2, Qat AM 60.661/1 (82), Sab RÉS 4042/1, but feminine in Sab Ist 7630/2.

g: below the beginning of text e:

ḫym/bn/dl Ḫaym, son of Dill.

ḫym, cf. Ar ḥâyim "thirsty," and, e.g., Qat Ja 890 j and RÉS 4090/1; cf. also the Qat personal name yḫm, e.g., in Ja 2489/3. Ch. Robin's commentary on his "Yḫym" (no. 30, pp. 119 and 128B) refers to two texts listed by RÉS, VIII, p. 178B, and ignores the possibility that the name may be found in RÉS 4551 (from Mârib): yḫy(m/)kb[. dl, e.g., Saf CIS 789, Liḥ JsaL 279, and dlt in Saf CIS 2459.

h: below the preceding text:

šmr/bn šyḫn Šamir, son of Šayḫân.

šyḫn, cf. the proper name šyḫm in RÉS 4023 (contrary to RÉS's correction), and the Qat personal name šyḫt in Ja 190.

i: in the right panel, and slightly above the horizontal axis of text b:

ḍġbt Ḍaġbat. Cf. Ar ḍaġaba "to yelp."

2 - Haz 18: another group of graffiti in the upper section of the rocky hill; cf. tracings on pl. 7.

a: in the upper right corner:

ḫywm bn dymn Ḫaywum, son of Daymân.

ḫwym: very well-known personal name, e.g., Ja 2870/1, but feminine in Ja 2871/1. dymn, cf. the Qat personal name dmm in VL 9/3.

b: below the beginning of the preceding text:

s^{c}d Sa^{c}ad.

c: to the left of the preceding text:

r^{ɔ}s Ra^{ɔ}s. Cf. RÉS 4646/11, and the proper name in JaSIMB, p. 417A.

d: below the preceding text:

wtr^{ɔ}l 1 Watar^{ɔ}il,

bn/kll 2 son of Kalâl.

wtr^{ɔ}l, e.g., Min RÉS 3318/3 and Sab Ja 2848 af/3. The last two letters form a monogram; cf. above, p. 49.

e: immediately below and to the left of text a:

ġlb/bn/rqš Ġâlib, son of Raqûš.

ġlb, cf. Min WiM 11/1, and Sab, e.g., Ja 2771 av. The first two letters of the first name and the two letters of bn are united together in monograms; cf. above, text d. rqš is a feminine name in Tham Hu 562 = JsaT 1 (83); cf. also rqšm as a personal name in Ḫaḍr Ja 928/1-2.

f: immediately below the preceding text:

ḫbr^{ɔ}l Ḫabar^{ɔ}il.

For the first element of this new theophoric name, cf., e.g., ḫbr in Ja 2617 ah, and ḫbrm in Ḫaḍr al-Ġurâb 2 b; cf. also Tham ḫbrlt in Hu 57 (84).

g: below the preceding text: r??? R???

O - Three graffiti from the country of Mukérâs.

The following three graffiti from the country of Mukérâs are announced on p. 48.

1 - Ja 1354: a graffito engraved on an isolated rock in J. Dî-Ḫaqâl. - Muk 453; cf. tracing on pl. 7.

L. 1: 10 x 2.5 cm; l. 2: 19 x 2.5 cm; and l. 3: 18 x 4 cm.

lḫd^{c}mn/dmḫnyf/ 1 Laḫad^{c}ammân, he of (the family) Muḫanif,

wthb^{c}m dldmm 2 and Taḥab^{c}amm, he of (the family) Ladimum,

w^{c}śtm dn^{c}m^{c}m 3 and ^{c}Aśatum, he of (the family) Na^{c}am^{c}amm.

L. 1: lḫd^{c}mn: for the first element of this new theophoric name, cf., e.g., the personal names lḫd in Sab Ja 2772 ab, and lḫwd in Ḫaḍr RÉS 5040 C; ^{c}mn is the name of the Qat lunar god (85). mḫnyf, cf., e.g., the personal name mḫnf in Sab Ja 2161 d.

L. 2: thbᶜm: for the first element of this new theophoric name, cf., e.g., the Sab verb thb "to return; satisfy" (86). ldmm, cf. the personal name ldḏm in Sab RÉS 4919+CIH 537/3; for the form of l, cf., e.g., Ja 1116 7, and 2371: 7.

L. 3: ᶜśtm: ᶜśt is well known in the theophoric names (e.g., lḥyᶜśt in Ja 902 A/1-2) as an apocopated form of ᶜśtr (e.g., Ja 902 A/4-5), the Ḥaḍr influence in ś intead of t. nᶜmᶜm: the name is a theophoric name composed of ᶜm, rather than a qtltl derivation.

2 - Ja 1363: a graffito in a cartouche engraved on an isolated rock also found in J. Dī-Ḥaqāl, as the preceding text. - Muk 462; cf. tracing on pl. 7.

Cartouche: 8.3 x 4.5 (bottom) x 3.5 (right) and 2 (left) cm. Text: l. 1: 7.5 x 1.5 cm; l. 2: 4 x 1.5 cm.

dᶜmm/dl 1 Dū-ᶜamm, he of (the family) La-
ḥyᶜt 2 ḥayᶜat.

lḥyᶜt: the form lḥyᶜtt is more frequent; e.g., Ja 2864/1.

3 - Ja 1729: a graffito engraved on an isolated rock in J. ʾImḥafar. - Muk 886; cf. tracing on pl. 7.

Measurements of the whole design: 32.5 x 13 cm.

$y^{i}b_{e}lm_{x}$ Yalūm. Cf. the place name śhmlm in Ga 20/7 (87).

•°•

In my last three publications, special attention was devoted to Ch. Robin's writings because even a quick glance taken at them revealed an ominous reality, and their study, alas, confirmed the original impression and brought to light such an assorted collection of ugly irregularities of all kind, viz. inconsistencies, errors of judgment, voluntary and unvoluntary blindness, slanders, distortion of the material, partisanship, etc., that the reader can hardly believe his own eyes.

It all started with JaCIASA's review of Bibliographie générale systématique (cf. above, p. 23). Then, followed JaMAR, VIII (pp. 24-36), with the analysis of Ch. Robin's and J. Ryckmans' edition of the Sab text al-Masamayn, the various studies of JaMAR, IX, pp. 73-76 and, finally in the present volume, the investigation of three studies published by Ch. Robin, viz. his report on the onomastic lists of J. Balaq Janūb (cf. above, p. 3), his analysis of the four Sab texts Ja 544-547 (cf. above, pp. 22-28) and his presentation of the Sab collection of al-Ḥazāʾin and his publication of some of the texts (cf. above, pp. 34-65).

It is with great sadness that one cannot escape from the conclusion that Ch. Robin has so far spoiled everything he touched because of his vol-

untary myopia, his preconceived ideas and his distorting method of argumenting.

The ominous reality mentioned above is unfortunately unmistakable.

On the one hand, G. Ryckmans' legacy , which plagued almost the last twenty years of his earthly life, has definitely entered its second generation.

On the other hand, the complacency of the "laudemus invicem" club members spurred by considerations and goals which are wholly irrelevant, but diametrically contrary, to the very essence of scientific research, has wholeheartedly welcomed and given its full support to the printings of the second generation and will doubtless continue to do so.

SA science, therefore, has to further brace itself against that second generation's onslaught which is only in its beginning.

The present study, which fills 35 pages with 36-49 lines each, is neither a systematic nor a complete review of RoQGP, which occupies 16 pages of text with 33-39 lines each, the rest being facsimiles and photographs. Such a disproportion is a vivid illustration and proof of JaMAR's remark in IX, p. 112: "The non-specialist can unfortunately not expect any author to spend a great deal of his time to straighten out every single daydream of those authors." Therefore, the non-specialist necessarily, but very unfortunately, will in the future - as he did in the past - find an enormous amount of those daydreams without published appropriate rectifications.

Notes

(1) Cf. Gazetteer - Yemen Arab Republic, Washington, 1976, p. 100B.
(2) Cf. l.c., p. 81A: "Mayadh," which is also the spelling of The Yemen Arab Republic and Neighbouring Areas 1:250,000," sheet 1.
(3) Cf. RoREA, p. 170; cf. JaCIASA, p. 282, note 50.
(4) Cf. RoQGP. Note the addition of "à ma connaissance" to the information found in RoREA concerning his predecessors to the site. The one-sidedness of Ch. Robin's method is illustrated by the names of the three Frenchmen listed by him in his two papers. Another Frenchman, J. Chelhod, also visited the site before 1974 and his photograph published in 1974 is acknowledged by Ch. Robin in RoQGP, p. 125, note 1. Yet, J. Chelhod is not given the honor of being mentioned by Ch. Robin who, as could be expected, does not explain his partisanship when excluding another Frenchman from his list.
(5) Cf., e.g., Gazetteer - Saudi Arabia, Washington, 1978, p. 33B. A.F.L. Beeston transcribes "al-Faw" (cf. BoSAS, 42 [1979], p. 1), which is one of the English forms of the name; "al-Fāʾw" is given by the New Encyclopaedia of Islam, 1965, pp. 867B-868A.
(6) Cf. also W.W. Müller in ZDMG, 128 (1978), p. 223: "al-Fāw."
(7) Cf. Semitica, 26 (1976), p. 168, note 3.
(8) Cf. Warfare in Ancient South Arabia (2nd.-3rd. Centuries A.D.), London, 1976,

p. 2. For this booklet, cf. JaCIASA, p. 264.

(9) London, 1964. For the epigraphical material published in G.L. Harding's book, cf. JaDSA.

(10) Cf. "Aspects nouveaux du problème thamoudéen," in Studia Islamica, 5 (1956), pp. 5-17.

(11) Cf. F.V. Winnett and W.L. Reed, Ancient Records from North Arabia, Toronto, 1970, e.g., p. 205. Cf. my reviews in Orientalia, 40 (1971), pp. 481-489, and JAOS, 92 (1972), pp. 519-529.

(12) Cf. JaCIASA, pp. 260-284.

(13) Cf. BiOr, 29 (1972), p. 237B. It is inconceivable, in my opinion, that an author, who wishes so much to be recognized as knowledgeable in SA, would dare to speak of "le monogramme cursif de la jarre" of Hajar bin Ḥumeid. Such a blunder can only be explained by the fact that the existence itself of objective data is accepted or rejected by J. Ryckmans depending solely on his interest or personal feelings. His prose, indeed, abounds of such examples presented through distorting and bias argumentations; and a good sample is the following which is taken at random from one of his papers, which, although loaded with errors (cf., e.g., my paper on "Les graffites sabéens de l'Arabie saoudite méridionale," in Fr. Altheim and R. Stiehl, Christentum am roten Meer, I, Berlin, 1971, pp. 110-121), is not worse than the others, viz. BiOr, 26 (1969).
On p. 248B, note 6, he publishes the following statements dealing with the drawing of a man standing to the right of Ja 1030:

> "l'esquisse des fig. 15 et 16 laisse le bras droit inachevé. D'après la photo, pl. XIII, la main (que la fig. confond avec le nombril) est ramenée sur le ventre."

Two facts are clear on the photograph.

a - The space between the line delimitating the right side of the man and the circular design of the navel shows none of the two horizontal or aslant, more or less parallel, lines which would indicate the forearm.

b - The lower extremity of the stump of the right arm is clearly delineated.
It is obvious that J. Ryckmans did not want to see those facts because that man had to have both arms in order to make J. Ryckmans' basic argumentation plausible; viz. "Tamîm [= the man drawn on the rock], graveur du texte" Ja 1028, and "pourquoi Tamîm, qui a gravé les centaines de caractères de Ja 1028 (ligne 12), aurait-il fait graver sa signature par un tiers, appartenant par surcroît à la tribu princière de Yaẓ'an?" (p. 248B). Obviously enough, a man with only one arm cannot possibly have "gravé les centaines de caractères de Ja 1028." But he certainly could have wtf "drawn up" (my translation) the text itself. J. Ryckmans' opinion according to which Tamîmum "a gravé ... Ja 1012 (ligne 12)" comes from the fact that, for him, the wording of Ja 1012/11-12 is all screwed up. What a pity that those South-Arabians did not learn their own language from J. Ryckmans! Such a voluntary blindness coupled with such a high degree of self "ipse-dixitisme" is the trademark of G. Ryckmans' legacy. Note also that, certainly for the sake of scientific objectivity, the name tmmm is always transcribed "T/tmm" and transliterated "Tamîm" by J. Ryckmans.

(14) Cf. BiOr, 29 (1972), p. 237B.

(15) Cf. my volume Research on Sabaean Rock Inscriptions from Southwestern Arabia, Washington, 1965, p. 4.

(16) Cf., e.g., Research..., pp. 3-7: "The strange case of the SA graffiti," and

my paper "Les graffites sabéens..."
(17) Cf: "Les graffites sabéens...," p. 116.
(18) Cf: my review in JAOS, 92 (1972), p. 523B.
(19) Cf:, e.g. Le Muséon, 77 (1964), pp. 414-425.
(20) Cf: JaCIASA, p. 282, note 50.
(21) Cf: JaMAR, IV, p. 68, and pl. 13.
(22) Cf. mes Sabaean and Hasaean Inscriptions from Saudi Arabia, Rome, 1966, p. 32, pl. IV, and fig. 11.
(23) Cf. C.R. Ac. Insc., 1867, pp. 256-257.
(24) Cf. JaCIASA, p. 263.
(25) Cf. F.V. Winnett, "A Himyaritic Inscription from the Persian Gulf Region," in BASOR, No. 102, April, 1946, pp. 4-6.
(26) Cf: JaMAR, VII, p. 82, and pl. 21.
(27) Cf. my review of T. Fahd's Le panthéon de l'Arabie centrale avant l'hégire, the work referred to by Ch. Robin, in JAOS, 92 (1972), pp. 111-112, and in particular: T. Fahd "deals with ancient deities and religious practices (cf. the first chapter) for which he is unprepared" (p. 112A).
(28) Cf. JaDSA, p. 298.
(29) Cf. JaMAR, IV, p. 145, note 127, on CIS 2702.
(30) For a discussion of J. Ryckmans' theory, cf. JaCMYE, pp. 169-191, and JaMAR, VIII, p. 37. Another case of J. Ryckmans' inaccurate study is his interpretation of the demonstrative variants hyʾ and hwt in Ga 52/4. According to him, the above-listed pair "consacre une distinction entre nominatif et cas obliques de l'adjectif démonstratif (analogue à celle du pluriel hmw/hmt dans les textes de Mārib) — distinction qui n'a pas été relevée dans les grammaires existantes, et qui est aussi conservée en ugaritique, notamment" (cf. BiOr, 34 [1977; entered at the Catholic University Library June 22, 1979], p. 301B). The so-called analogy with hmw-hmt works against the author's theory because hmw is also used in oblique cases; e.g., bhmw (Ja 644/19), bnhmw (Ja 575/7) and lhmw (Ja 575/4), and hmt is certainly a nominative in Ja 576/10. Similarly, Ugaritic hm can also be an oblique cases(cf. C.H. Gordon, Ugaritic Textbook, Rome, 1967, III, p. 551: par. 19.775). That the Ugaritic personal pronouns hw and hwt are nominative and oblique case (cf. l.c., II, p. 389B, nos. 753 and 755) can hardly be a proof that SA hyʾ and hwt should be the same. Besides, to be perfectly logical, Ga 52 should have either hyʾ-hyt or hwʾ-hwt; therefore, the text proves that the two sets were interchangeable.
(31) Cf. JaCMYE, pp. 179-180.
(32) Cf. Zur Entzifferung der Safâ-Inschriften, Leipzig, 1901, p. 42 and note 1.
(33) Cf. Les noms propres sud-sémitiques, Louvain, I (1934), p. 224B, and p. 76B: "Racine inconnue."
(34) Cf. Thamūd und Safā, Leipzig, 1940, p. 156B.
(35) Cf. Safaitic Inscriptions, Leyden, 1943, p. 311A.
(36) Cf., e.g., Safaitic Inscriptions from Jordan, Toronto, 1957, pp. 56 (no. 330: wdm), 30 (no. 138: wdmʾl), and 205.
(37) Cf. Inscriptions from Fifty Safaitic Cairns, Toronto, 1977, p. 622A.
(38) Cf. Vivre et penser, 1 (1941), p. 256.
(39) Cf. Les noms propres..., Louvain, I-II, 1934.
(40) Cf. Zur Entzifferung der thamudenischen Inschriften, Berlin, 1904, p. 46, in Eut 188.

(41) Cf. Les inscriptions thamoudéennes, Louvain, 1950, p. 100, in Hu 157; for this text, cf. JaMAR, V, p. 56.
(42) Cf. Le Muséon, 66 (1953), p. 304.
(43) Cf. l.c., p. 306.
(44) Cf. my The al-ʿUqlah Texts, Washington, 1963, pp. 10 and 32-33, note 18-20.
(45) Cf. I. Guidi, Vocabolario amarico-italiano, Rome, 1935, p. 590A.
(46) Cf. W. Leslau, Concise Amharic Dictionary, Wiesbaden, 1976, p. 174B. For udma in Harari, cf. id., Etymological Dictionary of Harari, Berkeley, 1963, p. 19A.
(47) Cf. JaMAR, III, p. 105.
(48) Cf. l.c., II, p. 39B.
(49) Cf. my The al-ʿUqlah Texts, p. 64.
(50) Cf. JaMAR, II, p. 150.
(51) Cf., e.g. my review of F.V. Winnett and G.L. Harding, Inscriptions..., p.50.
(52) Cf. JaMAR, VII, p. 142, note 139; this publication, like many others, is ignored by Ch. Robin.
(53) Cf. l.c., VII, p. 122, note 120, and p. 125, note 29, respectively.
(54) Cf. l.c., V, p. 146B.
(55) WiTh 56 is read by F.V. Winnett (cf. F.V. Winnett and W.L. Reed, Ancient Records..., p. 87, facsimile on p. 210, and photograph on p. 220, upper right corner) as follows: "zn lhy mhb... This is Luhayy, the lover of ..."
a - The editor maintains his erroneous reading of Tham ⊢ as "z," although the error has already been denounced in 1967 by JaTS (pp. 4-9); cf. also my review in JAOS, 92 (1972), p. 523B.
b - The editor arbitrarily interprets lhy as a qutayl derivation.
c - He arbitrarily considers his facsimile as incomplete, although there is no trace of stippling after hb on his facsimile. The photograph is useless in the present case because the lower half of b of hb is cut off.
HaAIC lists the text in relation with the names lhy (p. 512) and "rsb" (p. 277). The reading of this name, however, is materially impossible; HaAIC's reference is an error.
The text reads as follows:
↓dn lhym hb Has perished Lahyum [who] was in love.
(56) Cf. JaSN, p. 164B.
(57) Cf. JaDSA, p. 298.
(58) Cf., e.g., A.F.L. Beeston in Raydān, 1 (1978), pp. 13-21; cf. my discussion in JaMAR, VIII, pp. 18-23.
(59) Cf., e.g., W.W. Müller, as stated by JaMAR, IX, p. 106: "it normally suffices for him to find an Ar name with similar consonantic value to identify the two names, and his vocalization naturally becomes the only possible one."
(60) Cf. JaMAR, I, pp. 73-74, in my review of E. Anati's work; cf. also l.c., IX, pp. 102-103, note 1.
(61) For the first text, cf. A. Jaussen and R. Savignac, Mission archéologique en Arabie, Paris, II, 1914, pp. 402 and 682A, and W. Caskel, Lihyan und Lihyanisch, Köln, 1954, p. 85, no. 19, and p. 154A. For the second text which is JaL 106 c, cf. A. Jaussen and R. Savignac, l.c., pp. 509 and 682A, and W. Caskel, l.c., p. 151A.
(62) Cf. JaMAR, IV, p. 133, note 58.
(63) Cf. l.c., VII, p. 88, commentary on JaL 106 c = JsaL 288.
(64) Cf. Le Muséon, 70 (1957), p. 114.

(65) Cf. JaSN, p. 182B.
(66) Cf. JaTS, p. 18.
(67) Cf. my forthcoming review of F.V. Winnett and G.L. Harding, Inscriptions ..., p. 49.
(68) Cf. JaMAR, VIII, p. 7.
(69) Cf. l.c., p. 61.
(70) Cf. l.c., VII, p. 122, note 20.
(71) Cf. l.c., V, p. 80.
(72) Cf., respectively, my Minaean Inscriptions Published as Libyanite, Washington, 1968, pp. 74-75, and JaMAR, VII, p. 121, note 17.
(73) Cf. F.V. Winnett, "A Himyaritic Inscription...," pp. 4-6.
(74) Cf. JaTS, pp. 43-44.
(75) Cf., e.g., my review in JAOS, 92 (1972), p. 526A, on WiTh 103.
(76) The adjectif "défectif" is said of verbs lacking some tenses or persons.
(77) For some remarks on CIS 2403, cf. JaSN, p. 94, and JaMAR, IV, p. 133, note 55.
(78) Cf. JaMAR, V, p. 131A.
(79) Cf. my paper in BASOR, No. 172, December, 1963, p. 45.
(80) Cf. JaMAR, V, p. 134A.
(81) Cf. my paper "The Safaitic Collection of the Art Museum of Princeton University," in JAOS, 91 (1971), pp. 140-141.
(82) Cf. JaMAR, II, p. 123.
(83) Cf. JaTS, p. 15.
(84) Cf. JaMAR, VII, p. 119, note 6.
(85) Cf., e.g. my paper in Le Muséon, 60 (1947), p. 78.
(86) Cf. JaSIMB, p. 450B.
(87) Cf. JaMAR, IX, p. 127B.

Abbreviations.

A: collection of the E. Glaser collection of paper squeezes. - AM: Aden Museum.

CIH: Corpus Inscriptionum Semiticarum, Pars Quarta: Inscriptiones himyariticas et sabaeas continens, 3 vol., Paris, 1889-1930; Plates: 3 vol.; 1889-1932. - CIS: L.c. Pars Quinta: Inscriptiones saracenicas continens, Paris, 1950; Plates, 1951.

Ga: G. Garbini. - Gl: E. Glaser.

HaAIC: G.L. Harding, An Index and Concordance of Pre-Islamic Names and Inscriptions, Toronto, 1971. - Ḥaḍr: Ḥaḍramī. - Haz: temporary symbol of the al-Ḥazā-ʾin texts published by A. Jamme.

Ist: Istanbul.

Ja: Ḥasaean and SA texts published by A. Jamme. - SA: South-Arabian. - JaCIASA: A. Jamme, "Corpus des inscriptions et antiquités sud-arabes," in Orientalia, 48 (1979), pp. 260-284. - JaCMYE: A. Jamme, Carnegie Museum 1974-1975 Yemen Expedition, Pittsburgh, 1976. - JaDSA: A. Jamme, "Documentation sud-arabe, V," in RSO, 40 (1965), pp. 287-299. - JaL: Liḥ texts published by A. Jamme. - JaLOS: A. Jamme, Les listes onomastiques de(?) Ṣirwāḥ en ʾArḥab, Washington, 1966. - JaMAR: A. Jamme, Miscellanées d'ancient arabe, Washington, I (1971), II (1971), III (1972), IV (1973), V (1974), VI (1974), VII (1974), VIII (1979), and IX (1979). - JaS: Saf texts published by A. Jamme. - JaSIMB: A. Jamme, Sabaean Inscriptions from Maḥram Bilqīs (Mārib), Baltimore, 1962. - JaSN: A. Jamme, Safaitic Notes, Washington, 1970. - JaSOL: A. Jamme, "The Sabaean Onomastic Lists from(?) Ṣirwāḥ in ʾArḥab (Second Half)," in RSO, 42 (1967), pp. 361-406, and pl. I-III. - JaT: Tham texts published by A. Jamme. - JaTS: A. Jamme, Thamudic Studies, Washington, 1967.

Liḥ: Liḥyanite. - LuELS: A.G. Lundin, Die Eponymenliste von Saba (Aus dem Stamme Halīl), Vienne, 1965.

Min: Minaean.

NA: North-Arabian.

NaNN: H.Y. Nāmī, Naẓr nuqūš ṣāmiyat qadīmat min janūb bilād al-ʿarab waẓarḥuhā, Cairo, 1943.

PiRAP: J. Pirenne, "La religion des Arabes préislamiques d'après trois sites rupestres et leurs inscriptions," in al-Bahit. Festschrift Joseph Henninger, St. Augustin, 1976, pp. 177-217.

Qat: Qatabanian.

RoHa: Sab texts of al-Ḥaṣâ'in published by Ch. Robin. - RoQGP: Ch. Robin: "Quelques graffites préislamiques de al-Ḥazā'in (Nord-Yémen)," dans Semitica, 28(1978), pp. 103-128, and pl. III-VI. - RoREA: Ch. Robin, "Résultats épigraphiques et archéologiques de deux brefs séjours en République Arabe du Yémen," dans Semitica, 26 (1976), pp. 167-193, and pl. XIV-XXV.

SA: South-Arabian. - Sab: Sabaean. - Saf: Safaitic.

Tham: Thamudic.

VL: M. Van Lessen.

WH: Saf texts published by F.V. Winnett and G.L. Harding, Inscriptions from Fifty Safaitic Cairns, Toronto, 1977. - Wi: Saf texts published by F.V. Winnett, Safaitic Inscriptions from Jordan, Toronto, 1957. - WiGS: H. von Wissmann, Die Geschichte des Sabäerreichs und der Feldzug des Aelius Gallus (from H. Temporini und W. Haase, Aufstieg und Niedergang der römischen Welt, Berlin, vol. II.9.1, pp. 308-544), 1976 (released in 1977). - WiMSM: H. von Wissmann, Die Mauer der Sabäerhauptstadt Maryab. Abessinien als sabäische Staatskolonie im 6. Jh. v. Chr., Istanbul, 1976.

Other texts dealt with in the volume.

SA

Geukens 2 = Raydat 1.
NaNN 23, cf. SharafT, fig. 82+81.
Raydat 1+.+3, p. 26.
RES 3902, no. 96, p. 53.
RES 4551, p. 63.
Ry 534+MAFY/Rayda 1 = Raydat 1+.+3.
SharafT, fig. 82+81, pp. 18-20.
SharafT, fig. 86 = Raydat 1.

Saf

Wi 629, p. 56.
Wi 2817, p. 56.

Tham

WiTh 56, p. 69, note 55.

Word list.

Preliminary note. - For the presentation of the new system of symbols used to he designate the nominal derivations, cf. JaMAR, IX, p. 2.

SA

ʾ

ʾb (pers. s.) "hw: RaHa 47/3.

ʾbʾmr (pers.n.; form F4a) Ja 2849 f/7, 8.

ʾbydᶜ (pers.n.; form F4a) Ja 2849 f/1, 6, 6a, 7.

ʾbkrb (pers.n.; form F4a) Ja 2849 f/8, 9, 14, Raydat 1+.+3/2.

ʾbdᶜf (pers.n.; form F4a) RoHa 48 a.

ʾdnt (place n.; form D3i) Ja 2849 c/3.

ʾwtr (2nd pers.n.; form B1a) SharafT, fig. 82+81/1.

ʾh (pers.s.) Ja 2849 f/3.

ʾlʾmr (pers.n.; fomr F4c) Ja 2849 f/2, 3, 5, 6, 9, 10.

ʾlkrb (pers.n.; form F4c) Ja 2849 d/1, f/10, 11, 12, 14, 15 b, 17 a ; SharafT, fig. 82+81/1.

ʾlhmš (pers.n.;form F4c) RoHa 39.

ʾln (div.; form D3g) Raydat 1+.+3/1,3.

ʾlšm (pers.n.; form F4c) RoHa 2 a/1.

ʾsgm (pers.n.; form B1a) Haz 17 a.

ʾsᶜd (2nd pers.n.; form B1a) Raydat 1+.+3/2.

ʾrd (s.) Raydat 1+.+3/2, 3.

b

b (prep.) (invoc.) SharafT, fig. 82+81/3; cf. šms.
(loc.) cf. mlk.
(temp.) cf. sbᶜt, dr,ršwt.

bhr (pr.n.; form A1) Haz 17 c.

byn (2nd pers.n.; form A1) SharafT, fig. 82+81/3.

byt (s.) RoHa 47/2-3.

bn (pers.s.) "hw: SharafT, fig. 82+81/1.
(introduc. pr.n.) Raydat 1+.+3/1; SharafT, fig. 82+81/1,2.

bnt (pers.n.; form AI) RoHa 2 b.

bᶜlt (pers.s.) SharafT, fig. 82+81/3.

bryk (pr.n.; form C7) Raydat 1+.+3/1.

g

gdm (s.) pl.: gdym: RoHa 47/2.

gmln (pers.n.; form D3g) RoHa 48 b/1.

d

dtʾ (s.) Ja 2849 c/4, e/3.

d

d (rel.pron.) cf. hwnt, hšdm, ldmm, lbyᶜt, mbnyf, nᶜmᶜm, nr, rydn, šqrn.

dymn (pers.n.; form D3g) Haz 18 a.

dl (pers.n.; form A1) Haz 17 g.

dmrhmw (pers.n.; form E91d) Ja 2849 c/1, e/1.

dmrʿly (pers.n.; form E102a) Ja 2849 d/3,f/5, SharafT, fig. 82+81/3.

dʿmm (pers.n.; form F33k) Ja 1363/1.

drʾn (pr.n.; form D3g) RÉS 3902, no. 96/2.

h

hgr (s.) "hmw: SharafT, fig. 82+81/2.

-hw (pers.pron.) cf. ʾb, bn, smwt,ršwt.

hwnt (s.) d": Ja 2849 c/4-5.

hwtr (s; wtr) pl.: "w: SharafT, fig. 82+81/2.

hytʿʾl (pers.n.; form F36b) Ja 2849 f/14 a, 16 a.

hmdn (tribe n.; form D3g) Raydat 1+.+3/1; SharafT, fig. 82+81/1.

-hmw (pl.pers.pron.) cf. hgr, hmr, mrʾ, nzr, nfs, swf, šms.

...hn (pers.n.) SharafT, fig. 82+81/1.

hqḫ (v.;qḫ = qwḫ)(RoHa 47/1-2).

hqšb (v.; qšb) inf.: "n: SharafT, fig. 82+81/2.

w

wddʾl (pers.n.; form F1c) Ja 2849 f/16.

whlm (pers.n.; form D3f) Haz 17 b.

wfy (s.) Raydat 1+.+3/3.

wtrʾl (pers.n.; form F1c) Haz 18 d/1.

wtnn (pers.n.; form D3g) RÉS 3902, no. 96/1.

wtr (v.) cf. 4th form hwtr.

ḫ

ḫbrʾl (pers.n.; form F1c) Haz 18 f.

ḫwr (v.) cf. imperf. yḫwr.

ḫywm (pers.n.; form D3f) Haz 18 a.

ḫywn (pers.n.; form D3g) RoHa 1/1,3 a.

ḫym (pers.n.; form A1) Haz 17 g.

ḫmrm (place n.; form D3f) Ja 2849 c/3.

ḫšdm (tribe n.; form D3f) d": SharafT, fig. 82+81/2.

ḫškm (2nd pers.n.; form D3f) Ja 2849 f/7.

ḫśn (pers.n.; form A1) (Raydat 1+.+3/2).

h

hll (tribe n.; form A1) d": Ja 2849 c/1, d/2, e/2, f/1, 2, 3, 4, 5,6, 7, 8, 8 a, 9, 10, 11, 11 a, 12 a, 13, 14 a, 15, 16 a, 18, 18 a, 20 a, 23 a.

hmr (v.) l"hmw: Raydat 1+.+3/3.

hrf (s.) Ja 2849 c/4, e/2.

y

ybšʾl (pers.n.; form F38a) Ja 2849 f/1, 2.

ydʿʾl (pers.n.; form F1c) Ja 2849 f/1, 13, 15, 17, 18 a, 20 a,22a.

yhʾmn (2nd pers.n.; form E41a) (Raydat 1+.+3/2).

yhnʿm (2nd pers.n.; form E41a) Raydat 1+.+3/2.

yhqm (pers.n.; form B1e) Ja 2849 f/3, 6 a, 10 a.

ywm (conj.) Ja 2849 c/2, e/2.
(s.) pl.: "n: Ja 2849 c/5.

yzʾn (2nd pers.n.; form E45f) Raydat 1+.+3/2-3.

yḫwr (v.; ḫwr) Ja 2849 c/3.

yḫym (pers.n.; form B1e) (RÉS 4551).

ykrbmlk (pers.n.; form E45i) Ja 2849 f/3.

ylm (pers.n.; form B1e) Ja 1729.

yl^{c}m (pers.n.; form B1e) Haz 17 e.

ymnt (place n.: form D3i)(Raydat 1+.+3/3).

y^{c}fr (2nd pers.n.; form B1e) Raydat 1+.+3/2.

yġlb (pr.n.; form B1e) RoHa 4 b.

yrm (2nd pers.n.; form B1e) Raydat 1+.+3/1.

yt^{c}^{ɔ}mr (pers.n.; form E102a) Ja 2849 d/2, e/3, 6, 13, 13 a, 15,17, 20 a, 22 a.

k

kb[(?) RÉS 4551.

kdn (pers.n.; form D3g) Haz 17 c.

kll (pers.n.; form A1) RoHa 44 a, Haz 18d/2.

krb^{ɔ}l (pers.n.; form F1c) Ja 2849 f/2, 7, 7 a, 13 a, 15a,16 a, 17, 22 a-23 a.

kt^{c} (pers.n.; form A1) RoHa 4 b.

l

l- (conj.) cf. hmr.

ldmm (pers.n.; form D3f) d": Ja 1354/2.

lhd^{c}mn (pers.n.; form F1av) Ja 1354/1.

lhy (pers.n.; form A1) Haz 17 d.

lhy^{c}t (pr.n.; form F1ai) d": Ja 1363/1-2.

in (temp.conj.) Ja 2849 c/3.

m

mbṯn (2nd pers.n.; form B1g) Ja 2849 f/8.

mwd (pers.s.) Ja 2849 d/2, f/1, 2, 3, 4, 5, 6, 7, 7 a, 8, 9, 10,10a, 11, 12, 13 a, 14, 15 a,16 a, 17, 18 a, 20 a, 22 a.

mḫnyf (pr.n.; form E65a) d": Ja 1354/1.

mkrb (s.) Raydat 1+.+3/1.

mlk (pers.s.) pl.: ɔ": Raydat 1+.+3/3. (s.) b": Ja 2849 c/6, e/3.

mlkšr (pers.n.; form E102a) Ja 2849 d/1.

m^{c}dkrb (pers.n.; form E102a) Ja 2849 f/12, 16; Raydat 1+.+3/2.

mrɔ (pers.s.) Raydat 1+.+3/2, 3; "hmw: SharafT, fig. 82+81/3.

mrḫmm (place n.; form E66n) SharafT, fig. 82+81/3.

mrtdɔln (pers.n.; form F42c) Raydat 1+.+3/1, 2.

n

-n (infinit. ending) cf. hqšb, šqr.

nẓr (pers.s.) "hmw: Raydat 1+.+3/4.

nmyrm (pers.n.; form E88f) RoHa 47/4.

nmlm (pr.n.; form D3f) RoHa 48 b/2.

n^{c}m^{c}m (pr.n.; form F1ad) d": Ja 1354/3.

nfs (pers.s.) pl.: ɔfs in "hmw: Raydat 1+.+3/4.

nr (pr.n.; form A1) d": Haz 17 b.

nšɔkrb (pers.n.; form E102a) Ja 2849 f/19a.

s

sɔrn (tribe n.; form D3g) Raydat 1+.+3/1.

sbɔ (place n.; form A1) Raydat 1+.+3/3.

sb^{c}t (number) b": Ja 2849 c/5.

slm (s.) Raydat 1+.+3/4.

smḫkrb (pers.n.; form E91h) Ja 2949 f/21 a.

smh^{c}ly (pers.n.; form E91h) Ja 2849 c/

6, f/4, 8, 9, 10, 11, 11 a.

smwt (s.) "hw: Ja 2849 e/3.

smy (s.) Raydat 1+.+3/2, 3.

s^{c}d (pers.n.;form A1) Haz 18 b.

sqy (v.) Ja 2849 c/2, e/2.

c

^{c}d (prepos.) Ja 2849 c/3.

^{c}lfn (pers.n.; form D3g) RoHa 3 b.

^{c}m$^{\flat}$mr (pers.n.; form F4aa) Ja 2849 c/1, f/12 a.

^{c}mkrb (pers.n.; form F4aa) Ja 2849 e/1, f/9 a, 12 a, 14 a, 17 a, 19 a, 21 a.

^{c}mrt^{c} (pers.n.; form F4aa) Ja 2849/3,4.

^{c}mšfq (pers.n.; form F4aa) Ja 2849 f/11.

^{c}qlm (pers.n.; form D3f) RoHa 26/2.

^{c}śtm (pers.n.; form D3f) Ja 1354/3.

^{c}ttr (div.) Ja 2849 c/2, e/2.

ġ

ġlb (pers.n.; form A1) Haz 18 e.

ġš (pr.n.; form A1) RoHa 2 a/2.

d

dġbt (pers.n.; form D3i) Haz 17 i.

dr (s.) b": Raydat 1+.+3/4.

q

qblwm (place n.; form E92b) Ja 2849 c/4.

qh (v.; qwh) cf. 4th form hqh.

qhl (2nd pers.n.; form A1) RoHa 47/1.

qsym (pers.n.; form D3f) RoHa 1/2.

qrqn (pers.n.; form D3g) Ja 2849 e/1.

qšb (v.) cf. 4th form hqšb.

r

rʔʔʔ pers.n.) Haz 18 g.

r$^{\flat}$s (pers.n.; form A1) Haz 18 c.

rydn (tribe n.; form D3g) d": Raydat 1+.+3/3.

rqš (pers.n.; form A1) Haz 18 e.

ršwt (s.) b"hw: Ja 2849 c/2.

š

šwf (pers.s.) pl.: "t in "hmw:(Raydat 1+.+3/4).

šyhn (pers.n.; form D3g) Haz 17 h.

šmn (pers.n.;form D3g)RoHa 27,Haz 17 e.

šms (div.; form A1) b"hmw: SharafT, fig. 82+81/3.

šmr (pers.n.; form A1) Haz 17 h.

šmrm (pers.n.; form D3f) Haz 17 f.

š^{c}b$^{\flat}$mr (pers.n.; form E102a) Ja 2849 f/4, 5.

š^{c}rm (pers.n.; form D3f) SharafT, fig. 82+81/1.

šqr (v.) infinit.: "n: SharafT, fig. 82+81/2.

šqrn (clan n.; form D3g) d": Ja 2849 f/12, 14, 16, 17 a, 19 a, 21 a-22 a.

šrhb$^{\flat}$l (pers.n.; form F62a) Raydat 1+.+3/3.

ś

śhr (s.) (Ga 70 A).

t

tlqm (pr.n.;form B1k) (SharafT, fig. 82+81/2-3).

t

thb^{c}m (pers.n.; form F1ad) Ja 15 1354/2.

Saf

ʾġy (pers.n.;form B1a) Wi 629.

qsm (pers.n.; form A1) WH 2817.

Tham

dn (v.; dnn) WiTh 56.

hb (v.; hbb) WiTh 56.

lhym (pers.n.; form D3f) WiTh 56.

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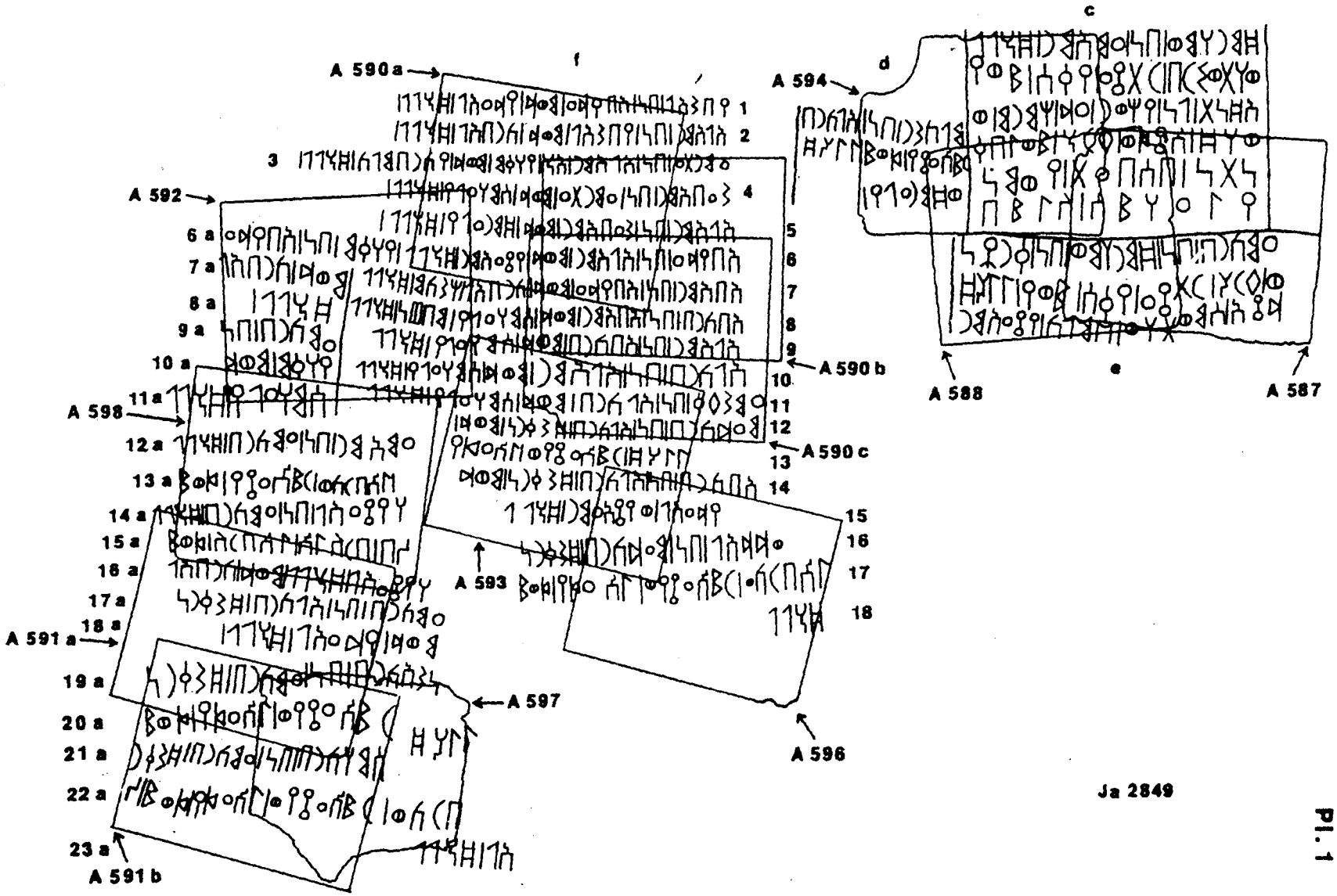
A 590a
A 592
A 598
A 591a
A 591b
A 593
A 597
A 596
A 594
A 590b
A 590c
A 588
A 587
a
b
c
d
e
f
1
2
3
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5
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7
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9
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11
12
13
14
15
16
17
18
6 a
7 a
8 a
9 a
10 a
11 a
12 a
13 a
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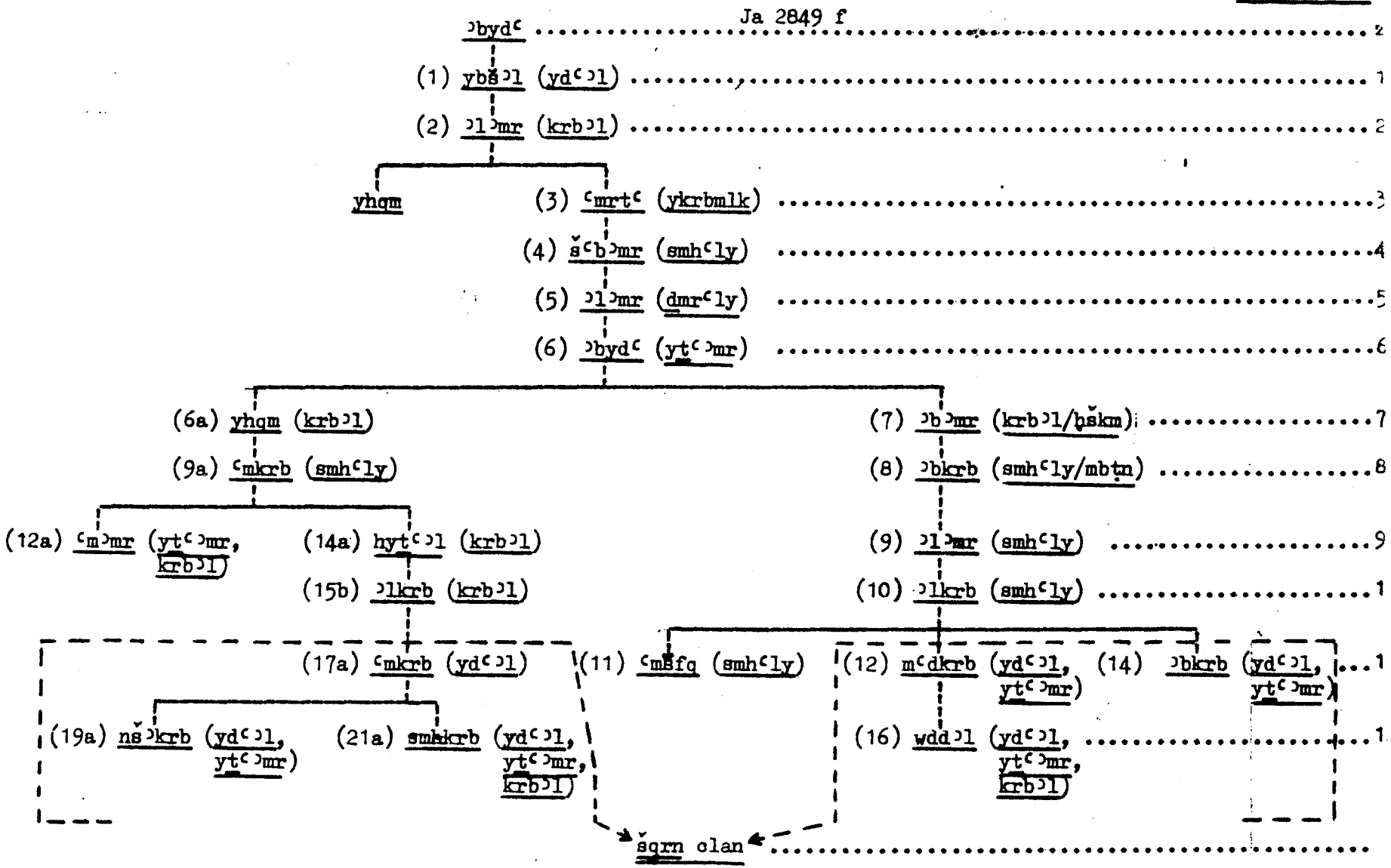
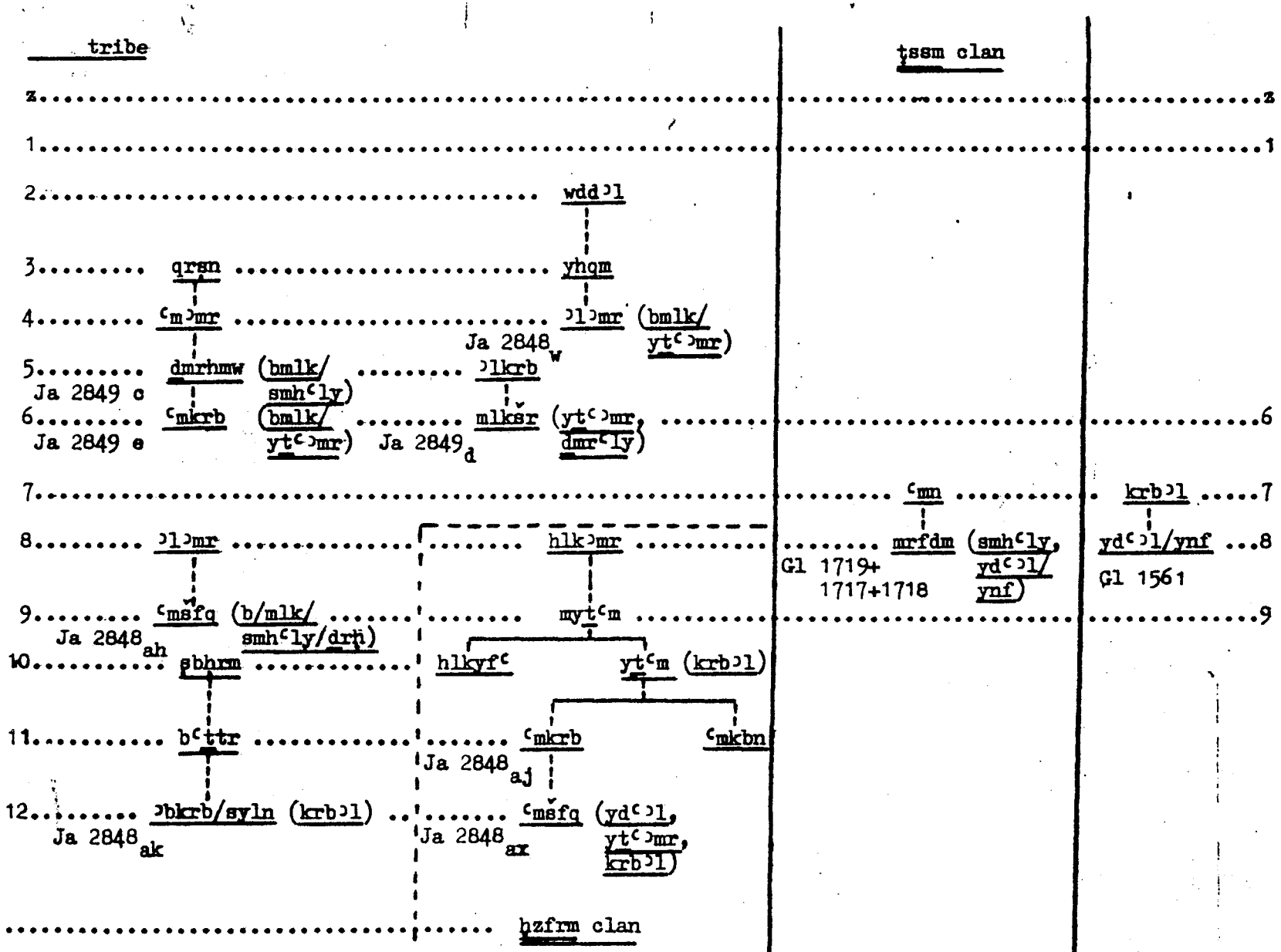
22 a
23 a

Ja 2849

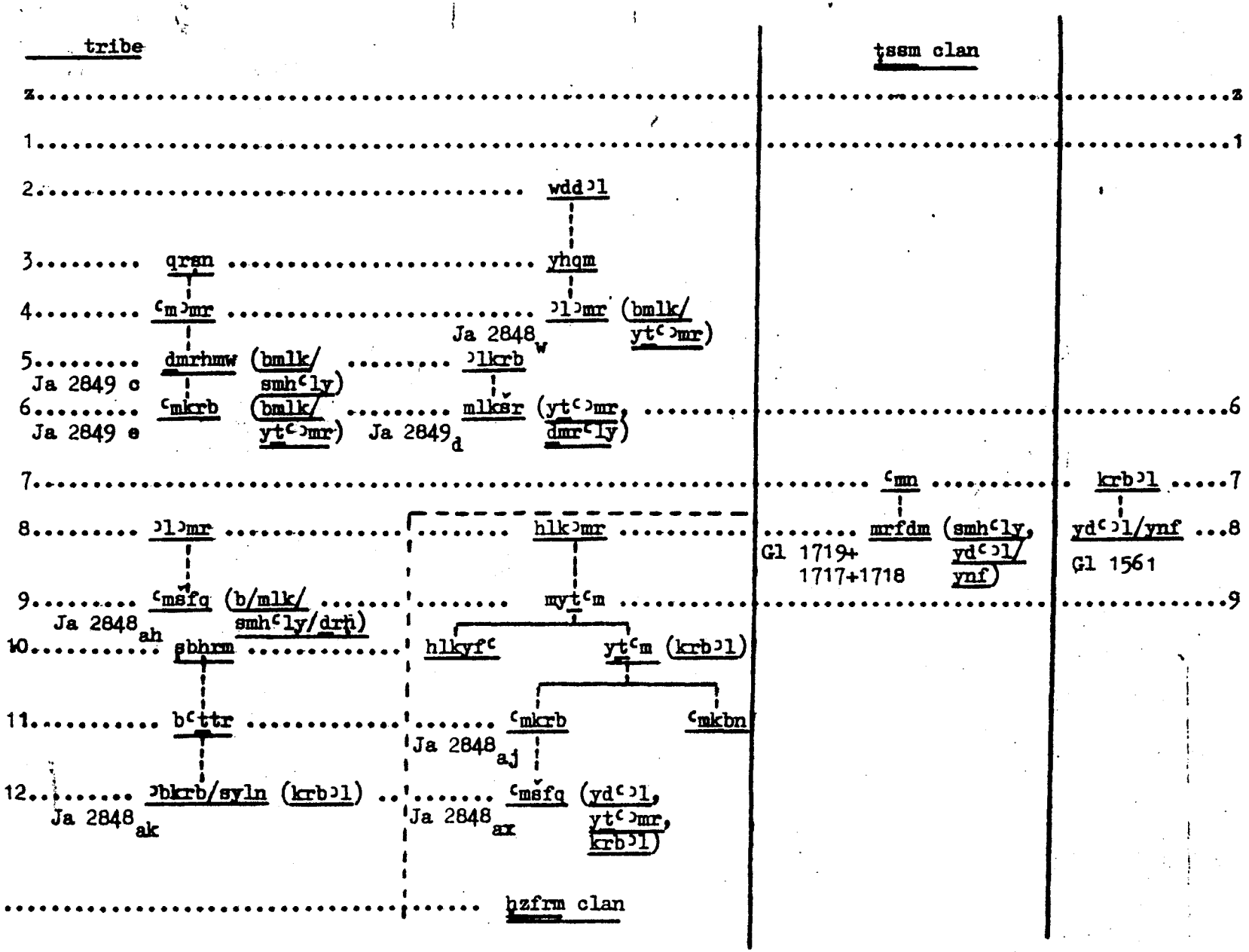
Pl. 1

Ja 2849 f

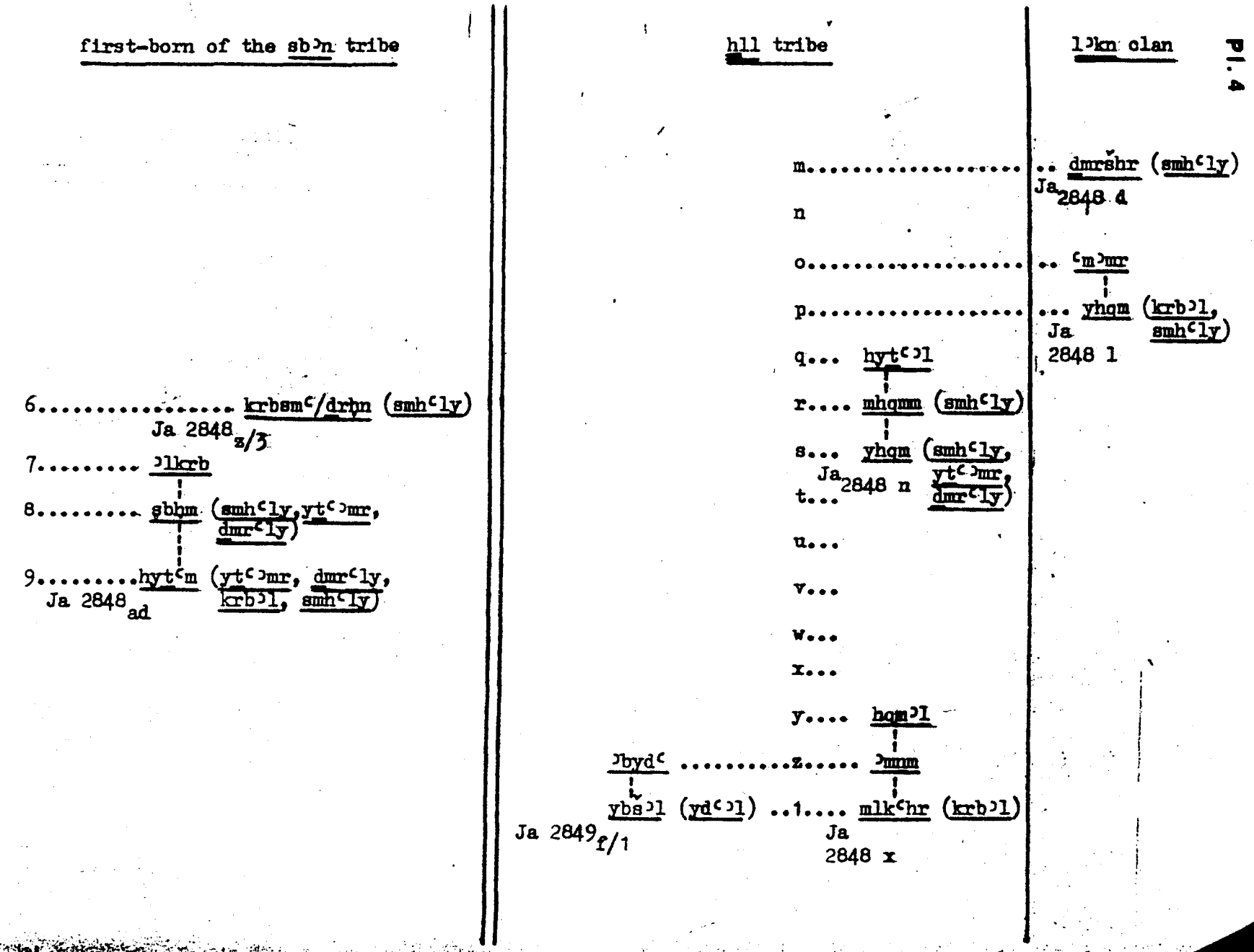

ʾbydᶜ 2
(1) ybšʾl (ydᶜʾl) 1
(2) ʾlʾmr (krbʾl) 2
yhqm
(3) ᶜmrtᶜ (ykrbmlk) 3
(4) šᶜbʾmr (smhᶜly) 4
(5) ʾlʾmr (dmrᶜly) 5
(6) ʾbydᶜ (ytᶜʾmr) 6
(6a) yhqm (krbʾl)
(7) ʾbʾmr (krbʾl/bšlm) 7
(9a) ᶜmkrb (smhᶜly)
(8) ʾbkrb (smhᶜly/mbṭn) 8
(12a) ᶜmʾmr (ytᶜʾmr, krbʾl)
(14a) hytᶜʾl (krbʾl)
(9) ʾlʾmr (smhᶜly) 9
(15b) ʾlkrb (krbʾl)
(10) ʾlkrb (smhᶜly) 1
(17a) ᶜmkrb (ydᶜʾl)
(11) ᶜmšfq (smhᶜly)
(12) mᶜdkrb (ydᶜʾl, ytᶜʾmr)
(14) ʾbkrb (ydᶜʾl, ytᶜʾmr) 1
(19a) nšʾkrb (ydᶜʾl, ytᶜʾmr)
(21a) smkkrb (ydᶜʾl, ytᶜʾmr, krbʾl)
(16) wddʾl (ydᶜʾl, ytᶜʾmr, krbʾl) 1
šqrn olan


tribe
tssm clan
z
1
2
wdd>l
3
qrsn
yhqm
4
cm>mr
>l>mr (bmlk/ yt>mr)
Ja 2848w
5
dmrhmw (bmlk/ smhcly)
>lkrb
Ja 2849 c
6
cmkrb (bmlk/ yt>mr)
mlksr (yt>mr, dmrcly)
Ja 2849 e
Ja 2849d
7
cmn
krb>l
8
>l>mr
hlk>mr
mrfdm (smhcly, ydc>l/ ynf)
ydc>l/ynf
Gl 1719+ 1717+1718
Gl 1561
9
cmsfq (b/mlk/ smhcly/drn)
myt cm
Ja 2848ah
10
sbhrm
hlkyfc
ytcm (krb>l)
11
bcttr
cmkrb
cmkbn
Ja 2848aj
12
>bkrb/syln (krb>l)
cmsfq (ydc>l, yt>mr, krb>l)
Ja 2848ak
Ja 2848ax
hzfrm clan

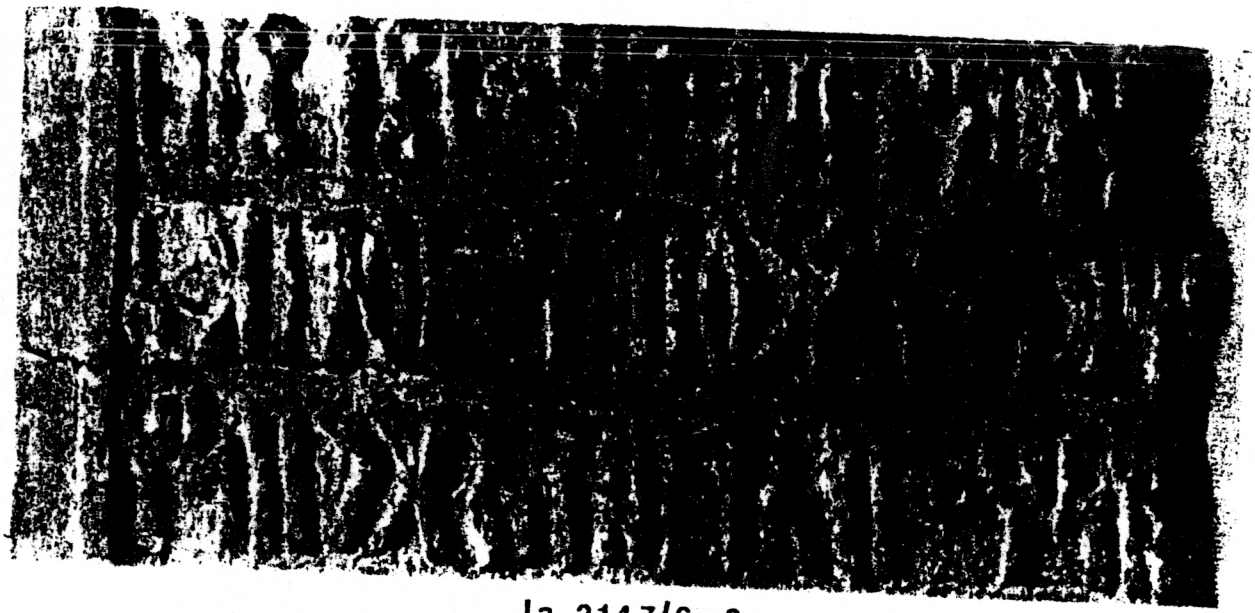
Pl. 3


tribe
tssm clan
z
1
2
wdd>l
3
qrsn
yhqm
4
cm>mr
>l>mr (bmlk/ yt>mr)
Ja 2848w
5
dmrhmw (bmlk/ smhcly)
>lkrb
Ja 2849 c
6
cmkrb (bmlk/ ytc>mr)
mlksr (ytc>mr, dmrcly)
Ja 2849 e
Ja 2849d
7
cmn
krb>l
8
>l>mr
hlk>mr
mrfdm (smhcly, ydc>l/ ynf)
ydc>l/ynf
Gl 1719+ 1717+1718
Gl 1561
9
cmsfq (b/mlk/ smhcly/drn)
mytcm
Ja 2848ah
10
sbhrm
hlkyfc
ytcm (krb>l)
11
bcttr
cmkrb
cmkbn
Ja 2848aj
12
>bkrb/syln (krb>l)
cmsfq (ydc>l, ytc>mr, krb>l)
Ja 2848ak
Ja 2848ax
hzfrm clan

Pl. 3

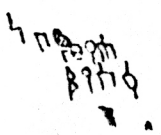

first-born of the sbʾn tribe
hll tribe
lʾkn clan
6..... krbsmʿ/drḫn (smhʿly)
Ja 2848 z/3
7..... ʾlkrb
8..... gbḫm (smhʿly, ytʿʾmr, dmrʿly)
9..... hytʿm (ytʿʾmr, dmrʿly, krbʾl, smhʿly)
Ja 2848 ad
m..... dmrshr (smhʿly)
Ja 2848 d
n
o..... ʿmʾmr
p..... yhqm (krbʾl, smhʿly)
Ja 2848 l
q... hytʿʾl
r.... mhqmm (smhʿly)
s... yhqm (smhʿly, ytʿʾmr, dmrʿly)
Ja 2848 n
t...
u...
v...
w...
x...
y.... hqmʾl
ʾbydʿ .....z..... ʾmmm
ybsʾl (ydʿʾl) ..1.... mlkʿhr (krbʾl)
Ja 2849 f/1
Ja 2848 x

Ja 576, center



Ja 2147/6 - 8

Rolla

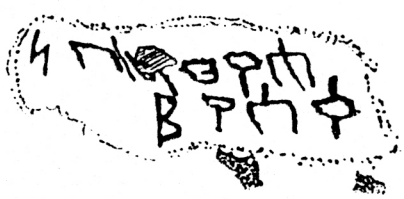


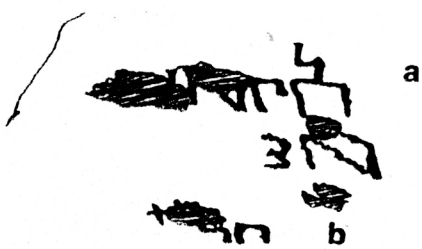
1

2

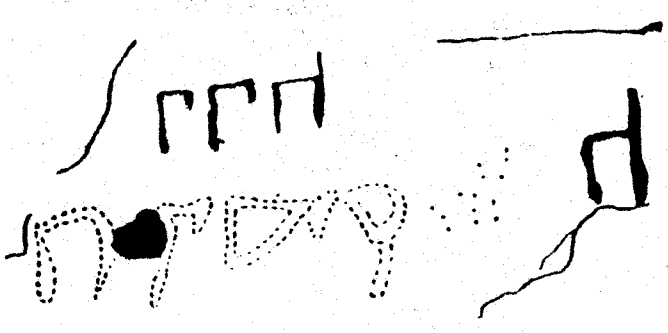
3

Jamme

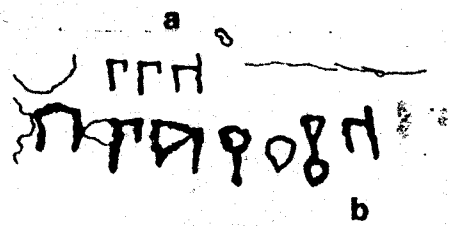




RoHa

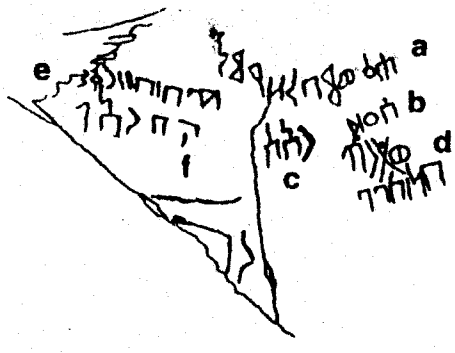


Jamme



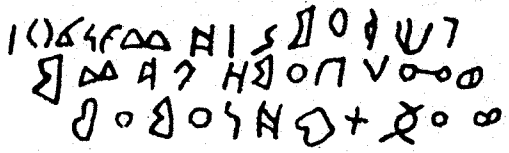
17 Haz

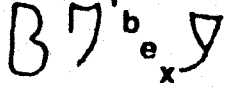
18



Ja

1354



1363

1729